ANNOUNCEMENT

'From this day, the August 8, 2016, the study chase of organization format of Srimad Bhagwad Geeta as reached by Dr. S. K. Kapoor, is being shared with students of Vedic mathematics, Science & Technology. It is going to be of sequential steps.'

VMS & T CHASE OF

ORGANIZATION FORMAT

Of

SRIMAD BHAGWAD GEETA

Essence of Vedic Values

1. Students of Vedic mathematics, science & technology and sadkhas of adhytam vidya fulfilled with intensity of urge to imbibe the Vedanta darshan (essence of Vedic values) reach Srimad Bhagwad Geeta as of ultimate satisfaction destination.
2. The values of Vedic systems of organization of knowledge are lively at the organization format of the text of Srimad Bhagwad Geeta.
3. Srimad Bhagwad Geeta is part of Bhishma Parva of Ur Mahabhartam. At the same time Srimad Bhagwad Geeta is a complete scripture in itself. It is essence of the values of Vedantadarshan (Braham Sutra). Braham Sutra itself is essence of Upnishads. And Upnishads are the essence of Vedas.

Srimad Bhagwad Gita Study - Zone

a	a²	a³	a⁴	a⁵	a⁶	a⁵	a²	a³	a⁴	
2	4a	6a²	8a³	10a⁴	12a⁵	10a⁴	8a	6a²	4a²	
				10x5=50		10x5=50				
2x1 =2	4x2 =8	6x3 =18	8x4 =32	50x7=350		50x7=350	8x4 =32	6x3 =18	4x2 =8	2x1 =2
Orbitals :				350+350=700						
2	6	10	14	18=5+6+7						

4. Srimad Bhagwad Geeta is essence of Vedic knowledge. The organizing power of pure knowledge is lively at the organization format of the text of Srimad Bhagwad Geeta. This format brings us face to face with the study zone of knowledge domain of Srimad Bhagwad Geeta permitting expression as above.

5. Original text of Srimad Bhagwad Geeta is in Sanskrit. It has reached us in Devnagri script. The organization format of Devnagri alphabet is of a mathematical settled geometric format features. Each letter of this alphabet has its specific placements of specific geometric format features and parallel to it are there specific number values, being designated hereunder as transcendental code value of alphabet letters

Devnagri alphabet format
Transcendental code values format

Vowels Letter	अ	इ	उ	ऋ	लृ	ए	ओ	ऐ	औ
TCV values	1	2	3	4	5	6	7	8	9

consonants Letters	क	ख	ग	ध	ङ
TCV values	1	2	3	4	5
Letters	च	छ	ज	झ	ञ
TCV values	2	3	4	5	6
Letters	ट	ठ	ड	ढ़	ण
TCV values	3	4	5	6	7
Letters	त	थ	द	ध	न
TCV values	4	5	6	7	8
Letters	प	फ	ब	भ	म
TCV values	5	6	7	8	9

Other letters

Letters	य	व	र	ल
TCV values	1	3	5	7
Letters	श	ष	स	ह
TCV values	2	3	6	9

Letters   •   ‿   ꙷ   ‿   :   ≍   ͡   ൠ

6. The placements geometric format features of individual letters of Devnagri alphabet are of following values.

  i.   Vowels first to ninth, sequentially are of dimensional frames formats features of 1-space to 9-space. This as such sequentially takes us to dimensional frames of 1-Space to 9-Space.

  ii.   The varga organized as 5 x 5 grid of 5 rows and 5 columns accept geometric formats for first column to fifth column as of features of dimension fold, boundary fold, domain fold, origin fold and base fold.

        With it five letters of first column are of formats of linear, spatial, solid, creative and transcendental dimensional orders

        Further five letters of second column are of features of spatial solid, creative, transcendental and self referral (6-space) boundary.

        A step ahead five elements of third column are of features of 3-space, 4-space, 5-space, 6-space and 7-space domains.

        5 elements of colum 4 are of features of 4-Space, 5-Space, 6-Space, 7-Space and 8-Space origins.

        And finally five elements of fifth column are of features of 5-Space, 6-Space, 7-Space, 8-Space and 9-Space as of base folds.
        Four antstha letters are of features of transcendence reach of 1-Space, 3-Space, 5-Space` and 7-Space.

        Four Ushmana letters are of the reach of synthesis during transcendence as 2-Space, 3-Space, 6-Space and 9-Space formats.

        8 yama letters are the reach of transcendence from transcendental domain from 4-Space of solid boundary of hyper cube- 4 of the range of first to eight solid boundary components.

9. it would be blissful to take note that the transcendence at the origin of 4-Space puts 4-space as of expression range of 9 geometries range with 9th version of the hyper cube-4 being 4-Space domain being free of its boundary and the transcendence Phenomenon at the transcendental origin being of the steps of 5-Space domain to 3-Shiv Puran domain as dimension to 1-Space domain as dimension of dimension and thereby transcendence range value   being $5 + 3 + 1 = 9$. Accordingly the transcendental code value for eight yama letter being 9, 10, 11, 12, 13, 14 respectively.

7. The words composition availing Devnagri alphabet letters are formulation of geometric formats and values of the letter availed by the world.
8. This way the words of the text of Srimad Bhagwad Geeta are to be reached at their geometric formats and values.
9. Further as that the geometric formats organized them self as synthetic set up of hyper cubes 1 to 6.
10. The synthetic set up of hyper cubes 1 to 6 is designated as Sathapatya measuring rod. This measuring rod is presided by Lord Vishnu.
11. The measure of this measuring rod is presided by Lord Brahma.
12. The transcendental domain features flow through the format of this measuring rod.
13. This transcendental features domain is presided by Lord Shiv. It is this transcendental values flow Phenomenon- which is at the base of our Existence Phenomenon within frame.
14. This very Phenomenon is also at the base of Existence Phenomenon within and without frame of our solar universe.
15. Srimad Bhagwad Geeta enlightens us about our Existence Phenomenon.
16. This enlightenment is sequentially arranged as 18 yogas. These students of Vedic mathematics, Science & Technology and Sadkhas of Adhytam vidya chase the Disciplines of these 18 different of yogas sequentially organized as the text of Srimad Bhagwad Geeta.
17. Here the present study is going to be a sequential chase of chapters 1 to 18.
18. While going through this chase study, one shall have the original text before oneself and same shall be referred at very chase step.

* August 8, 2016

VMS & T CHASE OF

ORGANIZATION FORMAT

Of

SRIMAD BHAGWAD GEETA

Essence of Vedic Values

II

Organization chase along Sathapatya measuring rod format

Sathapatya measuring rod
(Hyper Cubes 1 to 6)
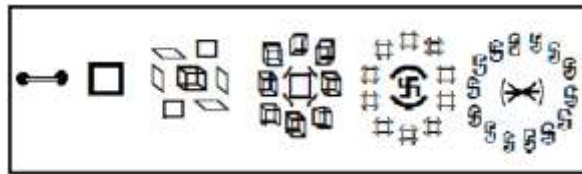
19. Sathapatya measuring rod is a synthetic set up of hyper cubes 1 to 6.
20. These hyper cubes are of four folds manifestation layers format.
21. Four folds manifestation layers are dimension fold, boundary fold, domain fold and origin fold.
22. Hyper cube-1 is a four fold manifestation layer (-1, 0, 1, 2)/ (-1 space as dimension, 0 space as boundary, 1 space as domain, 2-space as origin.
23. Likewise hyper cubes 2, 3, 4, 5, 6 are four fold manifestation layers (0, 1, 2, 3), (1, 2, 3, 4), (2, 3, 4, 5), (3, 4, 5, 6), (4, 5, 6, 7).
24. Dimensional frame of hyper cube-1 consists of single dimension of (-1) order value
25. Likewise hyper cubes 2 to 6 are accepting dimensional frames of (2, 3, 4, 5 and 6) dimensions.
26. These dimensional frames are (0, 0), (1, 1, 1), (2, 2, 2, 2), (3, 3, 3, 3, 3) and (4, 4, 4, 4, 4, 4)
27. These dimensional frames for their all the dimensions give rise to values range (-1 x 1, 0 x 2, 1 x 3, 2 x 4, 3 x 5, 4 x 6).

28. This values range (-1, 0, 3, 8, 15, 24) accepts gap values range (1, 3, 5, 7, 9).
29. The gaps values range (1, 3, 5, 7, 9) is parallel to 1, 3, 5, 7, 9 geometric ranges of (0, 1, 2, 3, 4) spaces.
30. This geometric ranges of spaces (0, 1, 2, 3, 4) lead to (1, 3, 5, 7, 9) versions of hyper cubes (0, 1, 2, 3, 4)
31. It would be a blissful exercise to comprehend and to appreciate above features and to abide the same for appreciation of the organization format feature of dimensional frames values range and the geometric formats for the gaps parallel to the formats of versions of hyper cubes (0, 1, 2, 3, 4).
32. The boundary folds of hyper cubes (1, 2, 3, 4, 5, 6) accept (2, 4, 6, 8, 10, 12) components respectively of (0, 1, 2, 3, 4, 5) spaces domains.
33. This range of geometric envelope boundaries of hyper cubes 1 to 6 lead to values range (2 x 1, 4 x 2, 6 x 3, 8 x 4, 10 x 5, 12 x 6.
34. This values range (2, 8, 18, 32, 50, 72) accept re-organization
35. This further accept re-organization as (2, 2 +6, 2 + 6 + 10, 2 + 6 + 14, 2 + 6 +14 + 18, 2 + 6 +10 + 14 + 18, 2 + 6 +10 + 14 + 18 + 22,
36. One may have a pause here and take note that values range (2, 6, 10, 14, 18, 22) are parallel to the summation values of four fold manifestation layers of hyper cubes 1, 2, 3, 4, 5, 6
37. The above values range (2 + 6 +10 + 14 + 18 + 22) leads to formats of hyper cube-1, hyper cube (1 and 2), hyper cube (1, 2 and 3), hyper cube (1, 2, 3 and 4), hyper cube (1, 2, 3, 4 and 5), hyper cube (1, 2, 3, 4, 5 and 6)
38. This organization features hyper cube-1, hyper cube (1 and 2), hyper cube (1, 2 and 3), hyper cube (1, 2, 3 and 4), hyper cube (1, 2, 3, 4 and 5), hyper cube (1, 2, 3, 4, 5 and 6) is parallel to the synthetic measuring rods of (1, 2, 3, 4, 5 and 6) respectively.
39. It would be blissful to take note that this sequential organization of Sathapatya measuring rods of 1 to 6 space permit chase of orbitals within orbits.
40. It would be blissful to revisit the set up of Sathapatya measuring rods and of Srimad Bhagwad Geeta study zone

	Srimad Bhagwad Gita Study - Zone									
a	a^2	a^3	a^4	a^5 a^6 $.a^5$		a^2	a^3	a^4	
2	4a	$6a^2$	$8a^3$	$10a^4$ $12a^5$ $10a^4$		8a	$6a^2$	$4a^2$	
				10x5=50 10x5=50					
2x1 =2	4x2 =8	6x3 =18	8x4 =32	50x7=350	50x7=350	8x4 =32	6x3 =18	4x2 =8	2x1 =2
Orbitals:				350+350=700					
2	6	10	14	18=5+6+7					

41. The domain folds of hyper cubes 1 to 6 permit transcendence for reach up till dimension of dimension levels.

42. The (domain, dimension, dimension of dimension) values triples for hyper cubes 1 to 6 domain (folds) come to be (-3, -1, 1), (-2, 0, 2), (-1, 1, 3), (0, 2, 4), (1, 3, 5) and (2, 4, 6).

43. These transcendence triples of domain folds of hyper cubes 1 to 6 lead to summation values range (-3, 0, 3, 6, 9, 12)

44. One may have a pause here and take note that this transcendence triple values summation range accept re-organization as (3 x -1, 3 x 0, 3 x 1, 3 x 2, 3 x 3, 3 x 4)

45. This re-organized range (-3, 0, 3, 6, 9, 12) leads to values range 3 (-1, 0, 1, 2, 3, 4)

46. The values range (-1, 0, 1, 2, 3, 4) is parallel to the values of domain folds of dimensions (-1, 0, 1, 2, 3, 4) of (1, 2, 3, 4, 5, 6) domains of hyper cubes

47. The origin folds of hyper cubes (1, 2, 3, 4, 5, 6) are of values range (2, 3, 4, 5, 6, 7).

48. One may have a pause here and take note that it brings to focus that it is sequential progression step ahead of values range (1, 2, 3, 4, 5, 6)

49. It as such brings to focus that origin fold is of dimensional order of one degree higher than respective domain folds.

50. It as such gives to focus that the transcendence at the origin of hyper cube-1 because of the spatial dimensional order of the origin shall be having spatial organization because of pair of dimension of the spatial order.

51. A step ahead transcendence at the origin folds of hyper cube-2 with 3-space in the role of origin of higher dimensional order will be bringing into play a solid dimensional order.

52. And like that there would be a sequential progression during transcendence.

53. This progression being of the feature of addition of one dimension at each step.

54. Now the four fold manifestation layers (0, 1, 2, 3) as a set up of 0-space content lump manifesting as domain, 1-space content lump manifesting as domain, 2-space content lump manifesting as domain and 3-space content lump manifesting as domain, shall be bringing to focus that between the pair of constituent of these domains, there would be another constitutents of the domain itself

55. Accordingly the pair of manifestation layers (0, 1, 2, 3) and (0, 1, 2, 3) shall be bringing in third manifestation layer (0, 1, 2, 3) in between the pair of these pairs.

56. This as such shall be leading us to values triples (0, 0, 0), (1, 1, 1), (2, 2, 2) and (3, 3, 3)

57. This as dimensional values and also being as constituents of (0, 1, 2, 3) domains, as such these shall be leading to values quadruples (2, 3, 6, 9)

58. One may have a pause here and take note that a pair of points (0-space as a pair of dimensions of 0 order synthesize as in two dimensional frames of 2-space.

59. One may have a pause here and take note that this synthesis Phenomenon during transcendence at dimension level deserve to be comprehended well and to be thoroughly appreciated for their full imbibing.

60. One may have a pause here and take note that this values quadruple (2, 3, 6, 9) is transcendental code values quadruple of (4 Ushmana letters of Devnagri alphabet.

61. One shall sit comfortably and permit the transcending mind to glimpse on these features of Sathapatya measuring rod format as in terms there of one shall be acquiring proper insight for the organization format of Srimad Bhagwad Geeta.

* August 10, 2016

SRIMAD BHAGWAT GEETA

I

Values Scriptures range

1. Vedic Mathematics, Science & Technology values scriptures range begins with Shakla Rigved Samhita and it takes uptil Srimad Bhagwat Geeta.
2. Vedanta, essence of Vedas values manifest as Vedanta-Trai : Upnisads, Braham Sutra and Srimad Bhagwat Geeta.
3. Srimad Bhagwat Geeta is the essence fruit of Vedanta.
4. Students of Vedic Mathematics, Science & Technology approach Srimad Bhagwat Geeta as values source reservoir of the Discipline of Vedic Mathematics, Science & Technology .
5. Values of knowledge and of organization of knowledge run parallel to each other , as such the text values as well as of text organization values of Srimad Bhagwat Geeta deserve to be approached simultaneously .
6. Beginning with Shakla Rigved Samhita and reaching uptil Srimad Bhagwat Geeta, is one way to visit and glimpse the values reservoir of the Discipline of Vedic Mathematics, Science & Technology .
7. Beginning with Srimad Bhagwat Geeta and reaching uptil Sankla Rigved Samhita is another parallel way to approach values reservoir of The discipline of Vedic Mathematics, Science & Technology .
8. Srimad Bhagwat Geeta is a complete scripture in itself.
9. Srimad Bhagwat Geeta has reached us as located in Ur-Mahabharatam.
10. Srimad Bhagwat Geeta is part of Bhishma Parv, the sixth of the Eighteen Parvs of Ur-Mahabharatam.
11. Srimad Bhagwat Geeta is a scripture of 700 shalokas organized as 18 yogas adhiyayas.
12. Ur-Mahabharatam preservation and enlightenment as per location of Srimad Bhagwat Geeta in its Bhishma Parva is of values range of 745 shalokas.
13. The 745 values for the text of 700 shalokas deserve to be comprehended and appreciated in the context of the added values of the Uvachas of participants of this Divine dialogue (Srimad Bhagwat Geeta) at the battle line separating the armies of Pandavas and Kauravas positioned with an intensity of urge to enter upon battle .
14. The organization of text of 700 shalokas as 18 adhiyayas and parallel organization of 745 values is of features as under:

Number of Shalokas

Chapter No	Popular text Shalokas	Gita priman Shaloka text	Excess Shalokas
1	47	47	0

2	72	46	4
3	43	47	4
4	42	45	3
5	29	31	2
6	47	52	5
7	30	31	1
8	28	30	2
9	34	35	1
10	42	45	3
11	55	63	8
12	20	22	2
13	34	35	1
14	27	30	3
15	20	21	1
16	24	25	1
17	28	30	2
18	78	80	2
Total: 18	**700**	**745**	**45**

15. The Bhishma Parva adhiyaya 43 shalokas 4-5 are the Geeta Primaan Shalokas preserving as that 745 values of knowledge of Srimad Bhagwat Geeta manifests as 620 shalokas of Lord Krishna, 57 shalokas of Arjuna, 67 shalokas of Sunjay and 1 shaloka of Dhritrashtra.
16. The text of 700 shalokas of Srimad Bhagwat Geeta , as such is the scripture of 574 shalokas of Lord Krishna, 84 shalokas of Arjuna, 41 shalokas of Sunjay and 1 shaloka of Dhritrashtra.
17. This parallel organization is of features as under:

	Lord Krishna	Arjuna	Sanjay	Dhritrastra

Gita Priman Salokas	620	57	67	1
Popular text Salokas	574	84	41	1
Difference	**46**	**-27**	**26**	**0**

18. The above features particularly are that 27 shalokas of Arjuna, as such get diminished and get added to Sanjay (26) and 1 shaloka of Arjuna, as such gets added to the list of Lord Krishna, which also has addition of 45 shalokas value parallel to the Vachaas of the text .

19. Chapter-wise Vachaas of Dhritrashtra, Sanjay, Arjuna and Lord Krishna is as under:

UVACHAS TABLE

Chapter	Dhritrashtra	Sanjay	Arjuna	Lord Krishna
1	1	3	2	0
2	0	2	2	3
3	0	0	2	2
4	0	0	1	2
5	0	0	1	1
6	0	0	2	2
7	0	0	0	1
8	0	0	1	1
9	0	0	0	1
10	0	0	1	2
11	0	3	4	2
12	0	0	1	1
13	0	0	0	1
14	0	0	1	2
15	0	0	0	1
16	0	0	0	1
17	0	0	1	1

18	0	1	2	2
Total:	**1**	**9**	**21**	**26**

20.   One feature of Vachaas organization is that all the 18 chapters conclude with Vachaas of Sanjay or of Lord Krishna. Chapter 1 and 18 conclude with Vachaas of Sanjay while remaining 16 chapters conclude with Vachaas of Lord Krishna. The other feature of this organization is that Chapters 4,6,7,9,10,13,14,15,16 also begin with Uvachas of Lord Krishna. This range of 9 openings, that way are in continuity of the Uvachas of Lord concluding previous chapters. There, that way the Uvachas partitioning the organization of the text comes to be in terms of remaining (57-9) = 48 Uvachas, as the beginning and end points, as such are not contributing to the internal partitioning of the text , so punctuating Vachaas come to be 48 – 2 = 46. The internal organization feature of its being partitioned also brings to focus as that the text of Chapters 15 & 16 as such remains unpunctuated by Vachaa of Arjuna or of Sanjay. This, this way makes punctuation value less by 1 value. And thereby there is a reach of internal partitioning as of 46 – 1 = 45 Texts of gaps. These 45 punctuations as gaps on their bridging shall be taken bringing in 45 additional values (shalokas) to the text of 700 shalokas Text.

21.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

22.   It would be a blissful exercise to chase 45 punctuation points of the text of 700 shalokas of Srimad Bhagwat Geeta.

23.   It shall be bringing us face to face with the following organization coverage steps of sub ranges:

S.No.	Sub-range of shalokas	Vachaa	Remarks
1	Chapter 1 , Shaloka 1	Dhritrashtra	
2	Chapter 1, Shaloka 2 to 18	Sanjay	
3	Chapter 1, Shalokas 19 to 21	Arjuna	
4	Chapter 1, Shalokas 22 to 28	Sanjay	
5	Chapter 1, Shaloka 29 to 46	Arjuna	
6	Chapter 1, Shaloka 47	Sanjay	
7	Chapter 2, Shaloka 1	Sanjay	
8	Chapter 2, Shaloka 2-3	Lord Krishna	
9	Chapter 2, Shaloka 4 to 8	Arjuna	
10	Chapter 2, Shaloka 9 to 10	Sanjay	
11	Chapter 2, Shaloka 11 to 53	Lord Krishna	

12	Chapter 2, Shaloka 54	Arjuna	
13	Chapter 2, Shaloka 55 to 72	Lord Krishna	
14	Chapter 3, Shaloka 1 & 2	Arjuna	
15	Chapter 3, Shaloka 3 to 35	Lord Krishna	
16	Chapter 3, Shaloka 36	Arjuna	
17	**Chapter 3, Shaloka 37 to 43** **Chapter 4, Shaloka 1 to 3**	**Lord Krishna**	
18	Chapter 4, Shaloka 4	Arjuna	
19	Chapter 4, Shaloka 5 to 42	Lord Krishna	
20	Chapter 5, Shaloka 1	Arjuna	
21	**Chapter 5, Shaloka 2 to 29** **Chapter 6, Shaloka 1 to 32**	**Lord Krishna**	
22	Chapter 6, Shaloka 33 & 34	Arjuna	
23	Chapter 6, Shaloka 35 to 36	Lord Krishna	
24	Chapter 6, Shaloka 37 to 39	Arjuna	
25	**Chapter 6, Shaloka 40 to 47** **Chapter 7, Shaloka 1 to 30**	**Lord Krishna**	
26	Chapter 8, Shaloka 1 & 2	Arjun	
27	**Chapter 8, Shaloka 3 to 28** **Chapter 9, Shaloka 1 to 34** **Chapter 10, Shalokas 1 to 11**	**Lord Krishna**	
28	Chapter 10 , Shalokas 12 to 18	Arjuna	
29	Chapter 10, Shalokas 19 to 42	Lord Krishna	
30	Chapter 11, Shalokas 1 to 4	Arjuna	
31	Chapter 11, Shalokas 5 to 8	Lord Krishna	
32	Chapter 11, Shalokas 9 to 14	Sanjay	
33	Chapter 11, Shalokas 15 to 31	Arjuna	

34	Chapter 11, Shalokas 32 to 34	Lord Krishna	
35	Chapter 11, Shaloka 35	Sanjay	
36	Chapter 11, Shalokas 36 to 46	Arjuna	
37	Chapter 11, Shalokas 47 to 49	Lord Krishna	
38	Chapter 11, Shaloka 50	Sanjay	
39	Chapter 11, Shaloka 51	Arjuna	
40	Chapter 11, Shalokas 52 to 55	Lord Krishna	
41	Chapter 12, Shaloka 1	Arjuna	
42	**Chapter 12, Shalokas 2 to 20** **Chapter 13, Shalokas 1 to 34** **Chapter 14, Shalokas 1 to 20**	**Lord Krishna**	
43	Chapter 14, Shaloka 21	Arjun	
44	**Chapter 14, Shalokas 22 to 27** **Chapter 15, Shalokas 1 to 20** **Chapter 16, Shalokas 1 to 24**	**Lord Krishna**	
45	Chapter 17, Shaloka 1	Arjuna	
46	Chapter 17, Shalokas 2 to 27	Lord Krishna	
47	Chapter 18, Shaloka 1	Arjuna	
48	Chapter 18, Shalokas 2 to 72	Lord Krishna	
49	Chapter 18, Shaloka 73	Arjun	
50	Chapter 18, Shalokas 74 to 78	Sanjay	

24. The above features of text organizing itself as 50 sub-ranges of various length steps of single , double, triple, quadruple and higher number of shalokas on its chase shall be bringing us face to face with many values on whose comprehension and imbibing we shall be enriching our insight of it, in reference to the location of Srimad Bhagwat Geeta with in Bhisham Parv of Ur-Mahabharatam and further as value essence of Vedanta.

SRIMAD BHAGWAT GEETA

II

Organization as 18 Disciplines of Yoga

1. The organization of knowledge enlightenment of Srimad Bhagwat Geeta is as 18 Disciplines of Yoga.
2. Each Discipline of Yoga is covered in a distinct adhiyaya of Srimad Bhagwat Geeta .
3. The parallely adhiyayas are designated as per the values of the Discipline of Yoga of the adhiyaya.
4. These sequentially as adhiyayas 1 to 18 manifest the values of (1) Arjun Vishad Yoga (2) Sankhya Yoga (3) Karam Yoga (4) Gyan Karam Sanyas Yoga, (5) Karam Sanyas Yoga , (6) Atam Sayyam Yoga, (7) Gyan Vigyan Yoga, (8) Akshar Braham Yoga, (9) Vaad Vidya Guhuyu Yoga (10) Vibhuti Yoga, (11) Vishwa Roop Darshan Yoga (12) Braham Vidya Yoga (13) Kshetra Kshetragya Vibhag Yoga (14) Gun Traya Vibhag Yoga (15) Purshotam Yoga (16) Dev Asur Sampada Vibhag Yoga (17) Shardha Triya Vibhag Yoga and (18) Moksh Sanyas Yoga.
5. All these designations formulations deserve to be comprehended and chased for imbibing their features and values as here in these formulations are preserved the structural keys of the organization formats of respective Disciplines of Yogas.
6. Further the organization formats features and values of these Disciplines of Yoga permit their chase in terms of the values of number of shalokas range of each adhiyaya which comes to be the range of values **(47, 72, 43,42,29,47,30, 28, 34, 42, 55, 20, 34, 27, 20, 24, 28, 78).**
7. One may have a pause here and to visit and revisit this range of values and it would come to focus that values **(47,28, 34, 42,20**) are of repeated frequency.
8. The remaining range of 8 values is **(72, 43, 29, 30, 55, 27, 24, 78)**.
9. These 2 strings **(20, 28, 34, 42, 47**) and (**24, 27, 29,30, 43, 55, 72, 78)** deserve to be chased distinctively, as well as simultaneously to imbibe the organization format features .
10. Further the Ath (Opening) and Pushpika (the concluding) feature of each adhiyaya Discipline of Yoga as well be taken as the integral part of the organization format of each adhiyaya.
11. The sequential organization format features of Ath (opening) of each adhiyaya deserve to be chased as a range of features whose coordination amongst themselves as well preserve the structural keys .
12. Further the Pushpikas of each of 18 Disciplines of Knowledge as well deserve to be chased as integrated sequential progression organization , whose chase will further help to acquire insight about the organization format features of respective adhiyayas .
13. These features together will help us comprehend and imbibe the organization format features of each adhiyaya permitting chase along Sathapatya Measuring Rod .

14. Further it also shall be helping us acquire insight about the format features of transcendental domain flow as Divya Ganga Flow through the artifices of sole syllable Om .

15. The transcendental value flow from the Bindu Sarovar and its reach uptil the transcendental origin of Creator's space will bring us face to face with the transcendence phenomenon which shall be of initiation from the transcendental origin and of a reach of manifestation of the transcendental domain features with in the Bindu Sarovar (Structured point reservoir) .

16. It is this transcendental domain features flow format along which manifests Sama (Sama-Ved values).

17. The enlightenment of Vibhooti Yoga that amongst Vedas , Lord Krishna is Sama-Veda on its proper imbibing shall be initiating for the enlightenment of Vedic order.

18. The organization of Saam-Ved Samhita as 29 archiks and 29 shalokas range of adhiyaya 5 " Karam Sanyas Yoga" deserve to be chased for acquiring proper insight and for initiation of enlightenment of Vedic order.

19. There are 29 Ganita Sutras and Ganita upsutras.

20. The last chapter of Srimad Durga Satsatti is the scripture of 29 shalokas, ardh-shalokas, Uvachaas.

21. The domain split spectrum at fourth split step is of value 29 parallel to 29 split domains entities spectra.

22. It is at the fifth step that spectra is of value 70 parallel to 70 split domain entities spectra

23. It would be blissful to take note that value 70 is $1/10^{th}$ value of 700 shalokas text range of Srimad Bhagwat Geeta.

24. One may further have a pause here and take note that Lord Brahma meditates and with the grace of transcendental Lord multiplies as 10 Brahmas.

25. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

26. Further it would be blissful to take note that the organization format of Srimad Bhagwat Geeta brings to focus about its study zone being of following organization features:

(Fig.)

SRIMAD BHAGWAT GEETA

III

Transcendental Code Value Dictionary

1. One step as a first step, which student of Srimad Bhagwat Geeta as Vedic Mathematics, Science & Technology values scripture, shall take is that one shall start compiling one's own dictionary of formulations of Srimad Bhagwat Geeta along with their transcendental code values .

2. Srimad Bhagwat Geeta is a complete scripture and as such it permits its chase in terms of its own Text

3. Srimad Bhagwat Geeta specifically focuses as that Sankhya Nishtha and Yoga Nishtha are the pair of established processing processes and these run parallel to each other and attain the same end fruit values.

4. Simultaneously the focus of Srimad Bhagwat Geeta is that the enlightenment of knowledge values deserve to be chased as " Yoga" and as such , "Sankhya" as well is to be chased as " Yoga"

5. This as such brings to focus that Sankhya (numbers values) shall be chased along Yoga (Geometric format).

6. Lord Krishna is incarnation of Lord Vishnu.

7. Lord Vishnu is the presiding deity of Sathapatya Measuring Rod .

8. Lord Brahma, Creator of the Supreme, is the presiding deity of the measure of Sathapatya Measuring Rod .

9. Transcendental domain features flow avails format of Sathapatya Measuring Rod .

10. Lord Shiv, the transcendental Lord , is the presiding deity of the transcendental domain features .

11. With it, the organization format of each adhiyaya manifesting values of Discipline of Yoga brings us face to face with the flow of Divya Ganga through artifices of sole syllable Om.

12. It is the chase of Divya Ganga Flow through artifices of sole syllable Om which shall be initiating Sadhakas for insight and enlightenment about this organization format features.

13. And it is this insight and initiation about the organization format features of Divya Ganga flow through artifices of sole syllable Om which shall be making oneself to be of mental state to be parallel to the inherent features governing manifestation of values of Disciplines of Yoga as Texts of the Adhiyayas of Srimad Bhagwat Geeta .

14. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

15. One shall permit the transcending mind to go in Trans, as deep, and for as much prolonged time, as it being of natural blissful state for it.

FILE-3, SRIMAD BHAGWAT GEETA

ARJUN VISHAD YOG

1

INTRODUCTORY

1. Arjun Vishad Yog is the first of the Eighteen Disciplines of Yogas of Srimad Bhagwat Geeta .
2. This first Discipline of Yoga is the first adhiyaya of Srimad Bhagwat Geeta .
3. The text of first adhiyaya is of the range of 47 shalokas.
4. The **ATH** of this adhiyaya is a composition of 3 words of 7 syllables range.
5. **PUSHPIKA** of this adhiyaya is a scripture of 48 syllables.
6. This adhiyaya is in the format of a Divine dialogue narration of Sanjay to Dhritrashtra and is about the Arjuna Vishad .
7. The Text is in the form of 6 Uvachas, of Dhritrashtra (Shaloka), Sanjay Shalokas (2 to 20 ½) Arjuna Shalokas (20 ½ to 23) Sanjay Shalokas (24 to 27), Arjuna Shalokas (28 to 46) and Sanjay (Shaloka 47)

II

TCV DICTIONARY

1. One shall make entries of words formulations of adhiyaya 1 .
2. First entry may be of " Arjuna Vishad Yog.
3. The other entries to be of " Shaloka" and " Uvacha".
4. Further entries to be of " Dhritrashtra", "Sanjay", and of " Arjuna".
5. Further entries are to be of " Kurukshetra", " Dharamshetra", and of " Yudh shetra" .
6. One shall continue up to dating one's TCV dictionary as one proceeds with the text of the scripture.
7. Each entry of words formulation shall mention its TCV value.
8. One shall also add one's own remarks about these entries as per one's comprehension of the features of respective entries.
9. TCV Dhritrashtra is 47, which is here parallel to the range of shalokas of the first adhiyaya .
10. The first Uvacha is Dhritrashtra Uvacha.
11. TCV Uvacha is 28, which is parallel to TCV of word formulation Braham.
12. Value 47 permits reorganization as 47 = 28+29 .
13. Value 29 is parallel to TCV value of word formulation Brahma.
14. TCV value of word formulation Yudh is 18, which is here parallel to 18 Disciplines of Yoga of Srimad Bhagwat Geeta .
15. Like that one shall up to date one's TCV dictionary.

III

PANDVAS AND KAURVAS

1.   TCV   Pandav is 21.

2.   TCV Kaurav is 22.

3.   One may have a pause here and take note that 22 points cover 21 units.

4.   Further number value 21 permits reorganization as 21 = 1+2+3+4+5+6 which is parallel to 6 steps long format of Sathapatya Measuring Rod .

5.   number value 22 permits reorganization as 22 = 4+5+6+7 which is parallel to quadruple values (4,5,6,7) which is further parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6 .

6.   One may further have a pause here and take note that   this inter relationship of Pandavas and Kauravas is intimate and is parallel to the format of 6 space domain chase in terms of Sathapatya Measuring Rod .

7.   It would further be blissful to take note that Sathapatya Measuring Rod is presided by Lord Vishnu; and Lord Krishna is the incarnation of Lord Vishnu. .

8.   Further as that the measure of the Sathapatya Measuring Rod is presided by Lord Brahma, 4 Head Lord , Creator of the Supreme .

9.   And transcendental domain features (5 space features) flow along the format of Sathapatya Measuring Rod ; and Lord Shiv, 5 Head transcendental Lord , is the presiding deity of the transcendental domain features.

10.   One shall have a pause here and take note that transcendental domain (5 space domain) is the domain fold of hyper cube 5 , a four fold manifestation layer   (3,4,5,6) of summation value 3+4+5+6 = 18 which is also parallel to TCV   value 18 word formulation Yudh .

11.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

12.   It would be blissful to glimpse 18 Disciplines of Yoga of Srimad Bhagwat Geeta being the chase of transcendental domain features flow along the Sathapatya Measuring Rod with in 6 space domain itself.

IV

DHRITRASHTRA, SANJAY AND ARJUNA, LORD KRISHNA

1.   Divine dialogue narration is by Sanjay to Dhritrashtra.
2.   Divine dialogue enlightenment is imparted by Lord Krishna to Arjuna.
3.   Sanjay is the *SARTHI* of Dhritrashtra.
4.   Lord Krishna is the *SARTHI* of Arjuna.
5.   All the adhiyayas conclude with *UVACHAS* of Sanjay or of Lord Krishna.
6.   Adhiyayas 1 and 18 conclude with *UVACHAS* of Sanjay.
7.   The Adhiyayas 2 to 27 conclude with *UVACHAS* of Lord Krishna.

8.   Adhiyaya 1 concludes with **UVACH**A of Sanjay and adhiyaya 2 opens with **UVACHA** of Sanjay .

9.   Dhritrashtra, Sanjay and Arjuna mark their presence in the Divine dialogue narration of Adhiyaya 1, in that sequence and order, as much as that first **Uvacha** is of Dhritrashtra, second **Uvacha** is of Sanjay and third **Uvacha** is of Arjuna.

10.   Lord Krishna has its presence as the ultimate imparter of enlightenment, and in that sequence, Lord Krishna is the fourth participant in the narration of Divine dialogue as it is preserved and manifests as Text of Srimad Bhagwat Geeta .

11.   This sequential presence as of (Dhritrashtra, Sanjay, Arjuna, Lord Krishna) makes them parallel to sequential quadruple values (1,2,3,4) with organization as (1,2) and as (3,4).

12.   Further this also permits pairing as (1,3) and (2,4).

13.   It also would be relevant to take note that values pair (1,3) is parallel to the format of (1 space as dimension , 3 space as domain).

14.   Likewise values pair (2,4) goes parallel to the format of (2 space as dimension, 4 space as domain).

15.   One may have a pause here and take note that the Divine dialogue narration of Adhiyaya 1 is marking participated presence of (1,2,3) only.

16.   Further It would be relevant to note that 1+2+3 = 6 .

17.   Further as that Dhritrashtra has only 1 **Uvacha**, Sanjay has 3 **Uvachas** and Arjuna has 2 **Uvachas**.

18.   This, as such brings us face to face with triples (1,2,3,) and (1,3,2).

19.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

20.   One may have a pause here and take note that values quadruple (1,2,3,4) permits parallel formats of (1 space, 2 space, 3 space, 4 space)

21.   It further , as such, shall also be making it parallel to (linear order, spatial order, solid order and hyper solid/creative order) .

22.   With it, the geometric format for the Divine dialogue participants shall be bringing us face to face with linear order chase format of Dhritrashtra, spatial order chase format of Sanjay, solid order chase format of Arjuna and hyper solids creative chase format of Lord Krishna.

23.   It would further be blissful to take note that TCV Dhritrashtra= 34+13 = 47

24.   TCV Sanjay = 20+13.

25.   TCV Arjuna = 19+ 13.

26.   TCV Shri Bhagwan is 37 (37 + 1+13).

27.   The value 34 permits reorganization as 34 = 7+8+9+10 which is parallel to unity state (7 space as dimension) of hyper cube 9.

28.   Number value 20 is parallel to synthesis of a pair of zero order transcendental ranges (0+1+2+3+4) + (0) + (0+1+2+3+4) .

29.   Further as that number value 20 is parallel to the reach of zero order creating 2 space.

30.   Still further as that number value 20 is parallel to TCV value of word formulation Dev .

31.   It is also parallel to TCV value of word formulation Ved.

32.   Number value 19 is parallel to the position value of Southern Hemi-sphere.

33.   One may further have a pause here and take note that transcendental code value of word formulation Krishna as well is 19.

34.   The number value 37 is parallel to 37 = 18+19.

35.   One may have a pause here and take note that it amounts to simultaneous caring for 19 points coverage for 19 points as well as for 18 linear units coverage because of 19 points range.

36.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

(1, 24 ½ , 21 ½)

1. 47 shalokas range as 47 = 1+24 ½ + 21 ½ is parallel to the shalokas of Dhritrashtra, Sanjay and Arjuna.
2. The values pair (21, 24) permits reorganization as (3 x 7, 3 x 8) .
3. This organization (3 x 7, 3 x 8) brings us face to face with the value of 7 geometries of 3 space and 8 x 3 = 24 coordinates fixation of solid boundary of 8 components of hyper cube 4.
4. One may have a pause here and take note that the linear order (1 space in the role of dimension , creates 3 space of 7 geometries range and that way it becomes the limit of the reach of linear order itself.
5. One may have a pause here and take note that 7 is the biggest prime numeral of 9 numeral range of 10 place value system.
6. It is because of this feature that hyper circle 1 to 9 increase while hyper circle 8 onwards go on decrease.
7. The difficulty of modern Mathematics not to make out as to why it is so is only because of the presumption of modern Mathematics   thinking as if linear order extends infinitely .
8. Vedic systems accept this reach of the linear order only uptil 7 geometries range and a step ahead the processing zone of spatial order is taken having picked up the continuity thread.
9. Swateshwara Upnisad enlightens us that the sequential quadruple values   (1,2,3,8) provide us the chase format for enlightenment.
10. One may have a pause here and take note that quadruple values (1,2,3,8) permit reorganization as (1 x 1, 1 x 2, 1 x 3, 2 x 4).
11. One may have a pause here and take note that the first 3 steps are parallel to the sequential values reach of single, double and triple linear dimensions and at next fourth step the reach is to be in terms of quadruple spatial dimension.
12. It is this feature which deserve to be comprehended well for its thorough appreciation to have its complete imbibing for deep insight and appropriate enlightenment.
13. This takes us from linear order 3 space to spatial order 4 space.
14. 4 space is Creator's space.
15. It is presided by Lord Brahma, 4 Head Lord, who sits gracefully on lotus seat of 8 petals and meditates upon transcendental Lord Shiv, 5 Head Lord and with the grace of transcendental Lord , Lord Brahma multiplies as 10 Brahmas.
16. It is this feature which deserve to be comprehended well for its thorough appreciation to have complete imbibing of it for deep insight and appropriate enlightenment about it.
17. It would help us chase the manifested creation along the four fold creative format of idol of Lord Brahma, which is parallel to four fold manifestation layer format (1,2,3,4,5) of hyper cube 4.
18. The manifestation of four fold manifestation layer (3,4,5,6) of hyper cube 5 along creative format (2,3,4,5) is chased by Vedic systems and the chase of 18 Disciplines of Yoga of Srimad Bhagwat Geeta is the enlightenment of these chase steps.
19. 3,4,5,6/manifestation layer of hyper cube 5 is of a solid order.
20. With in 4 space, 3 space dimensional frame splits into a pair of 3 dimensional frames of half dimensions of opposite orientation.

21. This leads to the split of a sphere in to a pair of Hemi-sphere which accept position value 17 and 19 and at the middle value 18 is the seat of transcendental origin (5 space as origin) of Creator's space (4 space).

22. One may have a pause here and take note that the split of a three dimensional frame in to a pair of 3 dimensional frames of half dimension of opposite orientation releases creative origin (4 space as origin) and with the positioning of Northern and Southern Hemi-sphere, the reach for the middle from the either end becomes a challenge.

23. The chase from Northern sphere end of position value 17 would be as a reach of value 17 + 17 = 34 which is TCV value of formulation Dhritrashtra being 34 + 13 .

24. The reach from the other end of Southern Hemi sphere of position value 19 shall be 19 + 19 = 38 which shall be a step ahead of value 37, and as such for the reach at the middle 18+18 = 36 will again be a challenge though of different sort and of different orientation and it is which is being reached at by having split in such a way that the reach from 3 space to 4 space for transcending through its middle is to be as is the reach of 21 ½ shalokas of Arjuna and 24 ½ shalokas of Sanjay .

25. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.

VI

THREE FULL DIMENSIONS AND SIX HALF DIMENSIONS

1. Three full dimensions lead to six half dimensions .
2. There are 3 participants and 6 *Uvachas* .
3. The chase of 47 shalokas range is in 6 steps of values (1,19 ½ , 2 ½ , 4, 19,1).
4. The values range beginning with value 1 and concluding with value 1, as such brings us face to face of the chase from its both ends of equal value steps.
5. The in between quadruple chase steps of values (19 ½ , 2 ½ , 4 , 19) , on the face of it make it out as that it is not a linear sequential order set up .
6. It is a reach at the middle , parallel to the reach at the origin.
7. The origin is of a compactified format.
8. Spatial order 4 space is the origin of linear order 3 space, and solid order 5 space is the origin of spatial order 4 space.
9. As such the reach firstly as spatial order and then at solid order as of inward transcendence, is the feature which is at work here in the settlement of the quadruple values (19 ½ , 2 ½ , 19, 4) .
10. One may have a pause here and take note that the pairing (19 ½ , 19 and 2 ½ , 4) as such shall be taking us face to face with value 19 being the placement value of Southern Hemi-sphere.
11. Further as that 2 ½ + 2 ½ = 5 , 2+2 = 4 will further bring us face to face with a reach from 2 space towards a reach for 3 space with the middle placement value for values pair (2,3) being 2 ½ .
12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
13. It would be a blissful to visit and revisit the transcendence at the origin of 3 space to have a reach uptil 5 space in the role of origin of 4 space.
14. It is this pair of transcendence step, which firstly takes us from 3 space to 4 space and then from 4 space to 5 space, which becomes the success road map and it is this what is to be followed while the Dhritrashtra is struck uptil first step and Lord helps Arjuna to take the second step.

VII

BASIC POSER OF DHRITRASHTRA

AND REACH OF THE RANGE OF THIS DISCIPLINE OF YOGA

1. The basic poser of Dhritrashtra is as to how Kauravas and Pandavas conducted at the battle field.
2. The reach of this first values range of this Discipline of Yoga is as that Arjuna was in mental state of " *Vishad*"
3. The in between values range of the comparative strength of the armies on both sides, and how the position has been a movement just before the Biguls and Drums of War cries had started blowing.
4. Shaloka 1 preserves the basic poser of Dhritrashtra.
5. Sanjay during first phase of his narration takes up by way of shalokas 2 to 10 as to the arrays of Commanders on both sides and the respective strengths on both sides.
6. And further as to the *Shankh Dhwani* fulfilling the space as indicators of the intensity with which both sides were entering upon the battle.
7. At this stage of narration enters Arjunas initiative as a request with the Lord that the chariot *(Rath)* to be positioned at the battle line so that he can have a fresh glimpse of all those who had collected for participation in the battle .
8. Here follows the second phase of narration of Sanjay as to the positioning of the chariot of Arjuna along the battle line in front of Bhishma and Dronacharya and arrays of other Commanders and Arjuna had a fresh glimpse of all those .
9. Here Arjuna enters the scene to continue with his narration and he expresses about his mental state gripped by *" Vishad"* and his resolve to withdraw from the battle.
10. Sanjay completes the narration by expressing as to how Arjuna gripped by *Vishad* had thrown his bow and sat in the back portion of chariot in a dejected mood of withdrawing from the battle.
11. This five phased narration of Sanjay and Arjuna extended over Shalokas 2 to 20 ½ , 20 ½ to 23, 24 to 27 ½ , 27 ½ to 46 and as shaloka 47 .
12. This way five fold phased narration of values range (19 ½ , 2 ½ , 4 ½, 18 ½, 1) makes it narration by Sanjay of value range (19 ½ + 4 ½ + 1 = 25) and of Arjuna of value (2 ½ + 18 ½ = 21) .
13. This narration as of values range (1, 25, 21) has a further organization value feature.
14. The values triple (1, 25, 21) permits reorganization as (1 x 1, 5 x 5 , 3 x 7).
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

DIVYA GANGA FLOW FORMAT OF TTEXT OF

ADHIYAYA 1 OF SRIMAD BHAGWAT GEETA

1. The *Ath* Text is a composition of 3 words running over 7 syllables range.

2.   This, as such fulfils Bindu Sarovar with parallel structures format of linear order creation of 3 space of 7 geometries range.

3.   With it, there is structural flow of 7 streams from Bindu Sarovar (first component of Om formulation) and this flow with its reach uptil the fourth component makes it the flow range of start with value 7 (as first digit value) and end reach value 4 (as next place value digit) and thereby gives rise to number value " 47" for the structural flow .

4.   This structural flow range of number value " 47" manifest as the shalokas range of adhiyaya 1 .

5.   The structural flow from the Bindu Sarovar fulfilled with linear order set up , at its end reach at the fourth component transits and transforms in to a spatial order and thereby there being a reach to spatial order 4 space.

6.   This transition and transformation as a reach to spatial order 4 space, at 4 space enveloped with in solid boundary of 8 components makes it a reach starting from solid boundary of 8 components as value 8 as at the first digit, and the reach being to 4 space and thereby there being the value 4 for the next place and with it this enrich being of number value " 48".

7.   This is a reach as the Pushpika of adhiyaya 1 which is as of a Text of 48 syllables.

8.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

9.   It would be blissful to take note that number value 48 permits reorganization as 48 = 2 x 4 x 6 which is parallel to the dimensional value of spatial order dimensional frame of 4 space in the role of dimension of 6 space.

10. One may have a pause here and take note that values triple (2,4,6) is the transcendence values triple of 6 space domain which accepts 4 space domain in the role of dimension and 2 space domain in the role of dimension of dimension .

11. One may have a pause here and take note that this is a reach from number value 47 to number value 48 .

12. One may further have a pause here and take note that Ganita Sutra 1 gives us the values rule " One more than before" .

13. Further the transcendental code values range of the Text of Ganita Sutra 1 follows the transcendence rule of 6 space domain which sequentially takes us from value 6 parallel to 6 domain, to value 4 parallel to 4 space domain, to value 2 parallel to 2 space domain as the first triple steps.

IX

NUMBER VALUES PAIR (47, 48)

1.   Numbers values pair (47, 48) also deserve to be chased in reference to numbers values pair (07, 08).

2.   This chase also may be glimpsed as a chase of transition and transformation from the reach of number value 7 to number value 8.

3.   Number value 7 is of biggest prime numeral of 9 numeral range of 10 place value system.

4.   Number value 8 permits reorganization as $8 = 2^3$.

5.   This, as such makes 2^3 as the second member of the sequence of cube values with first member being 1^3.

6.   Still further it also would be blissful to have a chase of values pair (47,48) parallel to the pair of elements of electronic configuration values pair (47, 48)

7. The transition from silver accepting electronic configuration value 47 to its next element will make a blissful chase to comprehend and imbibe this transition and transformation phenomenon .

8. It would be blissful exercise to chase adhiyaya 1 and adhiyaya 18 as values pair (47,78) parallel to the pair of elements (silver, platinum) (pair of white metals).

9. One may have a pause here and take note that 47 + 78 = 125 = 5 x 5 x 5 brings us face to face with the solid order 5 space in the role of transcendental origin of Creator's space.

10. One may have a pause here and take note that the structural components of 8 cubes as sub cubes of cube come to be 125.

11. This brings to focus the pair of values (2^3, 5^3) coordination parallel to the feature of 2 space accepting 5 geometries range.

12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

X

ARJUNA VISHAD YOG

1 Arjuna is Pandava.

2. Pandavas are Kauravas.

3. Like Dhritrashtra, Arjuna as well is withheld because of being struck by the linear order limitation.

4. TCV Arjuna is 19.

5. TCV value 19 is parallel to 19 as position value of Southern Hemi-sphere.

6. Southern Hemi-sphere , is also of the format features of 3 space set up of linear order, though here it is only the 3 dimensional frame of half dimensions being at work.

7. TCV Vishad is 24.

8. Number value 24 permits organization as 3 x 8 .

9. As such Arjuna is held up uptil the solid boundary and is in delusion state of mind about the spatial order domain enveloped with in solid boundary.

10. TCV Yoga is 12.

11. TCV Arjun Vishad Yoga is 19 + 24 + 12 = 55.

12. It is this same value reach at both digits which is the poser as well as the answer of Arjun Vishad Yoga.

XI

TRANSITION FROM ARJUN VISHAD YOGA TO SANKHYA YOGA

1. The transition from adhiyaya 1 to adhiyaya 2 of Srimad Bhagwat Geeta is the transition from the Discipline of Arjun Vishad Yoga to Sankhya Yoga.
2. One may have a pause here and take note that simple English rendering for Sankhya is Number value .
3. Sankhya here is being approached as the battle field.
4. It is this what is to be learnt as to how Sankhya is Yoga.
5. It shall be bringing us face to face with the pair of establish processing processes namely Sankhya Nishtha and Yoga Nishtha.
6. Vedic systems accept this pair of established processing processes.
7. This pair of established processing processes run parallel to each other.
8. These complement and supplement each other at each processing step.
9. Sankhya (Number values) presumes the existence of geometric format.
10. Yoga Nishtha (Geometric formats) presumes the existence of numbers values.
11. The transition from Arjuna Vishad Yoga as to the transition and transformation for linear order 3 space to spatial order 4 space, is to be transited in to Sankhya Yoga, means a reach for dimensional order along the artifices of numbers formats.
12. It is this transition and transformation which is awaiting for the students of Vedic Mathematics, Science & Technology completing their understanding and imbibing of the organizational format of adhiyaya 1 of Srimad Bhagwat Geeta and getting ready for initiation of the chase of organization format of adhiyaya 2 of Srimad Bhagwat Geeta .
13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
14. It would be a blissful exercise to visit and revisit , time and again the organization format features of the text of adhiyaya 1 of Srimad Bhagwat Geeta .

XII

ONE SHALL UPTO DATE ONE'S TCV DICTIONARY

1. One shall upto date one's TCV dictionary.
2. At every revisit to adhiyaya 1 , one shall also revisit one's TCV dictionary and upto date the same as per the new values being comprehended and appreciated during revisit.
3. At each revisit, one shall also simultaneously revisit an up to date one's TCV dictionary.
4. One shall make elaborated notes beneath each entry of TCV dictionary taking that these notes are reflection of one's comprehension of the values of these entries.

FILE-4, SANKHYA YOG

SANKHYA YOG

1

ADHIYAYA-2 TEXT

1. Adhiyaya 2 of Srimad Bhagwat Geeta is about Sankhya Yoga.
2. Adhiyaya 2 text is a scripture of 72 shalokas.
3. Divine dialogue about Sankhya Yoga Discipline values is expressed as 7 *Uvachas.*
4. Dialogue opens with shaloka 1 of Sanjay .
5. Shalokas 2 & 3 are of Shri Bhagwan.
6. Shalokas 4 to 8 are of Arjuna.
7. Shalokas 9 and 10 are of Sanjay.
8. Shalokas 11 to 53 are of Shri Bhagwan.
9. Shaloka 84 is of Arjuna.
10. And Shalokas 54 to 72 are of Shri Bhagwan.
11. This makes this dialogue as of 3 shalokas of Sanjay, 6 shalokas of Arjuna, 63 shalokas of Shri Bhagwan.

II

TRANSITION FROM ADHIYAYA 1 TO ADHIYAYA 2

1. Adhiyaya 1 is a diaglogue of 6 Uvachas while adhiyaya 2 is a dialogue of 7 Uvachas.
2. Adhiyaya 1 is a dialogue of Dhritrashtra, Sanjay and Arjuna.
3. Adhiyaya 2 is a dialogue of Sanjay , Arjuna and Shri Bhagwan.
4. Adhiyaya 1 Uvachas are of frequency values (1,2,3).
5. Adhiyaya 2 Uvachas are of frequency values (2,2,3)
6. Adhiyaya 1 is a scripture of 47 shalokas.
7. Adhiyaya 2 is a scripture of 72 shalokas.
8. Pushpika Adhiyaya 1 is a scripture of 48 syallables.
9. Adhiyaya 2 is a scripture of 45 syallables.
10. Adhiyaya 1 is the Discipline of Arjuna Vishad Yoga.
11. Adhiyaya 2 is the Discipline of Sankhya Yoga.
12. The transition from Adhiyaya 1 to Adhiyaya 2 as such permits chase in terms of pair of values:
    i)   Uvacha values pair (6,7).
    ii)   Shalokas values pair (47, 72)
    iii)   Pushpika syllables pair (48, 45).

III

(3,6,63)

1. Values triple (3,6,63) as such is of the feature that values 3 and 6 are marking their presence prominently.
2. 3 space permits split as a pair of 3 dimensional frames of half dimensions of opposite orientations.
3. 3 fold dimensions lead to 6 half dimensions.
4. Values pair (3,6) in Devnagri script constitute a reflection pair of forms, frames and formats.

5. This reflection pair for frame and format of values pair (3,6) is parallel to the split organization of a 3 dimensional frames in to a pair of 3 dimensional frames of half dimensions of opposite orientations, with which the first 3 dimensional frames of half dimensions accept association of number value 3 while the second 3 dimensional frames of half dimensions of opposite orientations accept association of value 6.

6. One may have a pause here and take note that the numbers pair (3,6) as such leads to organization of number value 36 , as well as of number value 63.

7. The organization format of number value 36 , as it is is the split and placement of pair of 3 dimensional frames of half dimensions, with the first 3 dimensional frames of value 3 accepting placement at 10 place value system and second 3 dimensional frames of half dimensions of opposite orientation accepting association of value 6 getting placement at unit place value of 10 place value system.

8. One may have a pause here and take note that the numbers pair (01, 10) as well as (10, 01) constitute a pair of reflection pairs.

9. It is this reflection pairing shall be leading us to (10, 01,10) as a double reflection pair synthesis .

10. It is like, firstly having a reach from object to image and secondly to have a reach from image to object again.

11. It is a reach for a **Bimb** **and** of **Pritibimb. .**

12. This double reflection pairing synthesis phenomenon can be glimpsed along the format of a square as a set up of 4 quarter squares and a reach along North-East diagonals.

13. This , that way shall be bringing us face to face with the transition from linear order processing format of adhiyaya 1 to spatial order processing of adhiyaya 2 .

14. One may further have a pause here and take note that it also shall be helping us glimpse the transcending range flow from Bindu Sarovar reaching uptil Swastik Pada and transcending and manifesting with in Pushpika at the seat of transcendental origin (5 space) as origin of Creator's space (4 space).

15. The 5 steps long transcendence range , as linear order range, shall be , a step ahead, leading to a pair of transcendence ranges of 5 steps each and it as such shall be manifesting 5 x 5 format.

16. One may have a pause here and take note that it will help us comprehend and glimpse the organization 72 = 47+25.

17. Further the pair of reflection synthesis , also will bring us face to face with the organization of number value 63.

18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

19. It would be a blissful exercise to re-chase above organization format features of text of adhiyaya 2 of Srimad Bhagwat Geeta .

IV

SAANKHYA YOGA

1. Formulation Saankhya accepts transcendental code value 19.
2. Formulation Yoga accepts transcendental code value 12.
3. The formulation Saankhya Yoga accept transcendental code value 19+12 = 31.
4. The formulation Sankhya accepts transcendental code value 18.
5. Number value 18 accepts reorganization as 18 = 3+4+5+6.

6. This organization 18 = 3+4+5+6, is parallel to quadruple values (3,4,5,6) which is further parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5.
7. One may have a pause here and take note that number value 18 is of middle placement of values triple (17,18,19) .
8. Values pair (17,19) is parallel to placement values of Northern and Southern Hemi-spheres.
9. With it, number value 18 becomes the value of centre of the sphere with its split as of Northern and Southern Hemi-sphere of placement values 17 and 19 respectively .
10. The chase of value 18 as such is going to be a chase along the format of origin seat .
11. Origin seat is a compactified seat of whole range of origin.
12. 4 space plays the role of origin of 3 space.
13. With it, during split of 3 space (of a 3 dimensional frames, and of a sphere) there is going to be a release of 4 space with 5 space as its origin.
14. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
15. It would be a blissful exercise to chase quadruple values (3,4,5,6) as a pair of outer and inner organizations of value 3+6 = 4+5 = 9.
16. One may have a pause here and take note that the shalokas range of Lord is 63 while the Pushpika of adhiyaya 2 is the organization of 45 syllables.
17. One may further have a pause here and take note that the formulations "**Deh" and " Dehi**" are of transcendental code values 22 and 25 respectively and that this pair of values (22,25) are the end values of quadruple (22,23, 24,25) and same leads to internal and external organization of value 47 each.
18. And it would help us reach at transition from the values range of 47 shalokas of adhiyaya 1 and of 47 + 25 shalokas range of adhiyaya 2 as the internal arrangement of value 23 + 24 which shall be enveloping origin of transcendental surface of value 5 x 5.
19. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

TRANSCENDENCE FROM VALUE 48 TO 45

1. Values pair (48, 45) , is the end values pair of quadruple values (48,47,46,45).
2. This values pair (48,45) is parallel to transcendental code values of Pushpika of Adhiyaya 1 of 48 syllables and of Pushpika of adhiyaya 2 of 45 values.
3. The summation value 48 + 45 = 93 = 3 x 31 , as such brings us face to face with the solid order of the transcendental domain (5 space domain) .
4. The value 48 permits reorganization as 48 = 2 x 4 x 6, a transcendence range with in 6 space domain.
5. The value 45 permits reorganization as 45 = 1+2+3+4+5+6+7+8+9, which is parallel to Sathapatya Measuring Rod of 9 space domain.
6. One may have a pause here and take note that 6 space as dimension leads uptil 9 space as origin.
7. Further as that value 48 is parallel to reach from solid boundary of 8 components to 4 space domain of hyper cube 4 .
8. The value 45 is parallel to a reach from 5 space as origin of 4 space to 4 space domain.
9. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
10. It would be a blissful exercise to rechase the above organization format features.

11. It would be blissful to chase the organization of Pushpika of adhiyaya 1 as a reach from solid boundary of 8 component to 4 space domain of hyper cube 4

12. Further it would be very blissful to chase Pushpika of adhiyaya 2 as a transcendence from transcendental origin (5 space as origin of 4 space) to 4 space domain of hyper cube 4 .

13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

14. It would be blissful to chase the transition from Pushpika of adhiyaya 1 to Pushpika of adhiyaya 2 .

VI

ARJUN VISHAD YOG TO SAANKHYA YOG

1. Arjuna Vishad has been that Arjuna could not comprehend the existence of " Dehi" of independent values than that of " Deh" .

2. It has been so as that he could not glimpse the differences values range of Mann and Atma .

3. This has been so as that Arjuna could not distinguish between the placement format features of Northern and Southern Hemi-sphere.

4. This has been so as Arjuna could not distinguish between the first and second 3 dimensional frames of half dimensions split of 3 dimensional frames of full dimensions.

5. It further has been so as Arjuna could not distinguish between a reach from object to image and a reach from image to object again.

6. This has been so as Arjuna has been accepting sequential progression of linear order and was not comprehending spatial order of the existence phenomenon.

7. This has been so as the Arjuna was not of mental state to approach numbers values progression accepting geometric formats of Sathapatya Measuring Rod presided by Lord Vishnu and measure of Sathapatya Measuring Rod being presided by Lord Brahma, 4 Head Lord, Creator of the Supreme .

8. This was so as Arjuna was not aware of Creator's space (4 space) format of our existence phenomenon and that the whole range of creations being four fold manifestation layers along the format of idol of Lord Brahma.

9 As such Arjuna has to be exposed by Lord Krishna to Saankhya Yoga.

10. Students of Vedic Mathematics, Science & Technology shall initiate themselves by dissolving their 3 space linear order mental state and to acquire spatial order Creator's space (4 space) format mental state.

11. One shall follow the enlightenment path of Lord Brahma himself meditating and with the grace of transcendental Lord multiplying as 10 Brahmas.

12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

13. One shall thoroughly comprehend and fully appreciate the format of idol of Lord Brahma being parallel to the format of hyper cube 4.

14. One shall approach cube as hyper cube 3 manifesting along hyper cube 4 format as a four fold manifestation layer (1,2,3,4) with spatial order (4 space) playing the role of origin of 3 space and because of it 3 dimensional frames splitting into a pair of 3 dimensional frames of half dimensions of opposite orientations.

15. The split of a sphere into a pair of hemi-sphere and release of origin and hemi-spheres getting placements with placement value 17 & 18 respectively and the placement of origin being at the middle and being of value 18, which accepts reorganization as 18 = 3+4+5+6 which is parallel to four fold manifestation layer of hyper cube 5 .

VII

CREATOR'S SPACE

1. Creator's space (4 space) is of different format and features than that of 3 space.
2. 3 space is a linear order space while 4 space is a spatial order space.
3. 3 dimensional frames is a set of 3 linear dimensions while 4 dimensional frame is a set of quadruple spatial dimensions.
4. With in 4 space, solids have a degree of freedom of motion.
5. With in 3 space, a solid gets fixed in a static state in terms of its 3 dimensional frame.
6. The space in which we are existing is not a 3 dimensional space as here we see solids moving freely.
7. One may have a pause here and take note that while one sits in a room, its boundary walls, floor and roof, condition the mind and make it of a mental state as if the space is a 3 dimensional space while in fact it is not .
8. While one is sitting in a room, one shall pose to oneself as to if the room is made as large as possible whether that will exhaust the space outside as well.
9. Further one shall come out of a room and have a fresh visit at the room from outside and see the limitation of the set up of the room.
10. Soon one shall be dissolving conditioning and the mental state of prejudices of the room walls about a 3 dimensional frame for the space, and slowly one shall be conscious of the higher degree of the space in which we are existing.
11. One may have a pause here and approach this situation from another view point.
12. A moving point traces one space format.
13. A moving line traces a 2 space format.

14. A moving surface traces a solid format.
15. And a moving solid traces 4 space format.
16. One may further have a pause here and have a fresh look at the set ups of interval/square and cube.
17. It would come to focus that interval has two end points.
18. Square has 4 boundary lines.
19. Cube has 6 surfaces.
20. And logically, at next step 4 space body (hyper cube 4) shall be having solid boundary of 8 components.
21. One space has a single dimension of value of minus one space.
22. Two space has a pair of dimensions of value of zero space.
23. Three space has 3 dimensions of value of one space.
24. A step ahead 4 space has four dimensions of 2 space value each.
25. Interval has 1 space content as its domain, 0 space content as its boundary, -1 space content as its dimension and the pair of orientations neutralized but remain of independent placements and roles with in 2 space as origin.
26. This makes interval as hyper cube 1 of four folds (-1 space as dimension , 0 space as boundary, 1 space as domain and 2 space as origin).
27. A step ahead square is hyper cube 2 of four folds (0 space as dimension , 1 space as boundary, 2 space as domain, 3 space as origin).
28. Cube is hyper cube 3 of four folds (1 space as dimension , 2 space as boundary, 3 space as domain, 4 space as origin).
29. hyper cube 4 is of four folds (2 space as dimension , 3 space as boundary, 4 space as domain, 5 space as origin).
30. With in 4 space, there may be a chase in terms of interval, square, cube and hyper cube 4 .
31. Cube with in hyper cube 4 acquires static as well as dynamic state.
32. The structural set up of cube , as it is , is providing geometric envelop for the space consisting of 8 corner points, 12 edges, 6 surfaces making it a structural set up of 26 constituents.
33. These 26 constituents together with volume, 3 dimensions and origin make it a set up of 31 components set up.
34. One may have a pause here and take note that number value 31 permits organization as (1+2+3+4+5) + (1) + (1+2+3+4+5) which is parallel to synthesis of a pair of linear order transcendence ranges.
35. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
36. It would be a blissful exercise to re-chase above format features and to comprehend , appreciate and imbibe the format features of Creator's space (4 space) and the structural organization of cube with in 4 space.
37. One may further have a pause here and take note that 4 space is a spatial order space and 3 dimensional frame permits a split with in 4 space as a pair of 3 dimensional frames of half dimensions of opposite orientations.
38. Here It would be relevant to note that 0 space plays the role of dimension of 2 space and 2 space itself plays the role of dimension of 4 space and 4 space plays the role of dimension of 6 space.
39. Still further as that 2+2 = 2 x 2, (-2) x (-2) = 4 .
40. Still further 0+0 = 0 x 0 = (-0) x (-0) = 0; and that pair of 0 space dimension constitute a dimensional frame of 2 space. .
41. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

42. One may further have a pause here and take note that 5 space plays the role of origin of 4 space while 4 space plays the role of boundary of 5 space and the creative boundary (4 space as boundary) of transcendental domain (5 space) is of 10 components and thereby the creative boundary manifest 10 place value format.

43. One may further have a pause here and take note that 4 space accepts 9 geometries range and creative boundary of transcendental domain is of 5 components and with it 10 place value system accepts 9 numeral range..

44. One may have a pause here and take note that this settles the format for Ganita Sutra 2 " Nikhilam Navascha Charmam Dashta"/ all from 9 and last from 10.

VIII

NA-HA-ABHI KARAM NASHO-ASTHI

1. Simple English rendering for "**NA-HA-ABHI KARAM NASHO-ASTHI**

    " is that the sequence order is not destroyed .

2. TCV of formulation NA is "9"
3. TCV of formulation HA is "11".
4. TCV of formulation ABHI is "11"\
5. TCV of formulation Karam is "13"
6. One may have a pause here and take note that above values lead us to as paired steps (9,11) and (11, 13).
7. This further leads us to (2 x 4 + 1), (2 x 5+1) and (2 x 5+1, 2x6+1) .
8. It further brings us face to face with 9 geometries range of 4 space, 11 geometries range of 5 space and 13 geometries range of 6 space.
9. Still further it also brings us face to face with values pair (9,11) being parallel to the format (9 space as dimension , 11 space as domain).
10. Likewise the values pair (11,13) brings us face to face with the format (11 space as dimension , 13 space as domain).
11. Still further it also would be blissful to take note that the chase of above quadruple values (9,11,11,13) as triples (9,11,11) and (11,11,13) shall be bringing us face to face with dimensional synthesis rule:
    i)   (-9, -11, -11) is parallel to synthesis of pair of dimension (-11,-11) synthesizing as space domain (-9).
    ii) Still further the values triple (11,11,13) is parallel to the dimensional synthesis value of pair of dimensions (11,11) synthesizing domain (13).
12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
13. It would be a blissful exercise to re-chase the dimensional synthesis rule as well as the sequential formats of ranges of geometries of consecutive dimensional spaces.
14. All these features deserve to be comprehended well and to be thoroughly appreciated to imbibe Saankhya Yoga as chase of numbers values along geometric format of Sathapatya Measuring Rod .

IX

TCV DICTIONARY AND ILLUSTRATIVE EXERCISES

1. One shall up to date TCV dictionary .
2. The entries of the text of adhiyaya 2 be included in the TCV dictionary.
3. One shall also analyst illustrative exercises to comprehend the chase of numbers values along geometric formats.
4. The formats features of Sathapatya Measuring Rod to be enlisted and tabulated .
5. Hyper cubes 1 to 6 be specifically chased one by one , for its distinct format features and corresponding numbers values for their dimension , boundary, domain and origin folds.
6. Also the dimensional frames of repective spaces be chased specifically for their geometric formats and features as well as for their corresponding numbers values.
7. Likewise the geometric envelops of hyper cubes be also chased specifically for their geometric format features as well as for their corresponding number values.
8. The structural set ups of hyper cubes be enlisted and tabulated hyper   cube-wise .
9. One shall glimpse the format features of Lord Vishnu as the presiding deity of Sathapatya Measuring Rod .
10. Further one shall glimpse the format features of Lord Brahma, 4 Head Lord, Creator of the Supreme, being the presiding deity of the measure of the Sathapatya Measuring Rod .
11. One shall glimpse transcendental domain features flow along the format of Sathapatya Measuring Rod .
12. Further one shall glimpse the format features of transcendental Lord Shiv, 5 Head Lord, being the presiding deity of the transcendental domain features.
13. Still further one shall glimpse the Divya Ganga Flow through the artifices of sole syllable Om.
14. One shall specifically glimpse the format features of Bindu Sarovar.
15. Further one shall glimpse the format features for Ardh Matra.
16. Still further one shall glimpse the format features of Tripundram.
17. Still further one shall also glimpse the structural format of Swastik Pada.
18. One shall also glimpse the Divya Ganga Flow from the Bindu Sarovar and its reach uptil second, third and fourth quarters and further its transcendence and manifestation with in and as Pushpika accepting transcendental origin.
19. One shall regularly up to date one's TCV dictionary .
20. One shall fully elaborate all the entries   of one's TCV dictionary.

X

ELECTRONIC CONFIGURATION VALUE 72

1. It would be a blissful exercise to chase element accepting electronic configuration value 72 .
2. One shall chase this format along the format of hyper cube 6 .
3. One may have a pause here and take note that hyper cube 6 accepts transcendental boundary (5 space as boundary) of 12 components and the transcendental boundary as such get fixed in terms of 6 x 12 = 72 coordinates.
4. It would be a blissful exercise to simultaneously chase elements of electronic configuration values (71, 72 & 73).

THREE FOLD DIVYA GANGA FLOW

ALONG SOLE SYLLABLE OM

1. Divya Ganga Flow manifested format of adhiyaya 1 of Srimad Bhagwat Geeta .
2. It has been a 7 streams flow from Bindu Sarovar and same reached uptil Swastik Pada.
3. And thereafter the same transcended and manifested as and with in Pushpika.
4. Pushpika is of 4 space domain format.
5. It is parallel to the format of hyper cube 4 .
6. It has transcendental (5 space) origin fold.
7. With in Pushpika of adhiyaya 1 is a reach from solid boundary of 8 components to 4 space domain.
8. With it, the transcendence takes place from transcendental origin (5 space as origin of 4 space) in to 4 space domain .
9. With it, the transcendence flow becomes of the features of transcendence and descendance from the second quarter (Ardhmatra) component of Om formulation.
10. One may have a pause here and take note that at the initial stage there has been a Divya Ganga Flow from with in Bindu Sarovar (the first component of Om formulation).
11. Now at the subsequent stage, the transcendence (and ascendance) is from the second component of Om formulation).
12. Here the transcendence , as ascendance is from second quarter (Ardhmatra) of number value (2) and the same follows 7 streams above (number value 7).
13. It is parallel to 72 shalokas range of adhiyaya 2.
14. Further simultaneously there is transcendence from the second and third components of Om formulation, for their reach uptil the fourth quarter.
15. This as such goes parallel to numbers values 43 and 42 as of 43 and 42 shalokas ranges of adhiyayas 3 and 4 respectively of Srimad Bhagwat Geeta .
16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
17. It would be a blissful exercise to sequentially chase the Divya Ganga Flow and glimpse manifesting of shalokas ranges of adhiyaya 2, 3 and 4 respectively.
18. It would further be a very blissful exercise to glimpse the transition from the format of Pushpika of adhiyaya 1 to the Pushpikas of adhiyayas 2,3 & 4.
19. Likewise there shall be a chase of the **ATH** parts of the text of adhiyayas 1,2,3 & 4.

TRANSCENDENCE FROM THE TRANSCENDENTAL ORIGIN OF PUSHPIKA

1. The Divya Ganga flow through Bindu Sarovar and reach uptil Pushpika is of manifestation format features.
2. The transcendence from transcendental origin of Pushpika and reach through the artifices of Om formulation is of transcendence format features.
3. One may have a pause here and take note that the transcendence format features manifest Saamved Samhita .
4. As such , the advance students and scholars of Vedic Mathematics, Science & Technology may simultaneously take up the chase of organization format of Saamved Samhita as well.
5. It is this feature of Vedic systems which deserve to be comprehended well and to be thoroughly appreciated for their complete imbibing to have deep insight and enlightenment of two fold Divya Ganga Flow format, firstly from Bindu Sarovar and its reach uptil Pushpika, and secondly as transcendence from the transcendental origin of Pushpika and reach back through the artifices of Om formulation.
6. One may have a pause here and take note that Divya Ganga Flow from Bindu Sarovar full of Brahman domain structures of value 9 , flows as 7 streams, 3 streams and 1 steam.,
7. This gives a format of value 7 + 3 + 1 = 11 for the coverage of the artifices of Om formulation.
8. One may have a pause here and take note that the quadruple values (9,7,3,1), has a two fold reach at the middle value 5 .
9. It is this two fold approach to the transcendental domain at the middle which is the central core of the transcendence phenomenon of the reach of Vedic System.

FILE-5, KARAM YOG

KARAM YOG

I

FORMULATIONS KARAMA & YOGA

1. Formulation Karama accepts transcendental code value 14.
2. Formulation Yoga accepts transcendental code value 12.
3. Values pair (14, 12) is parallel to format (14 space as domain, 12 space as dimension).
4. Values pair (14, 12) accepts reorganization as (2 x 7 , 2 x 6).
5. This organization (2 x 7 , 2 x 6) is parallel to 14 boundary components of hyper cube 7 and 12 boundary components of hyper cube 6 respectively.
6. Summation value 14 + 12 = 26 permits reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 8.
7. Number value 14 accepts reorganization as 14 = 2+3+4+5, which is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4.

II

HYPER CUBE 4 FORMAT

1.   Hyper cube 4 format is a four fold manifestation layer (2,3,4,5).
2.   Hyper cube 4 is representative regular body of 4 space manifesting with in 4 space itself along its creation format of features of idol of Lord Brahma, 4 Head Lord and Creator of the Supreme and presiding deity of Creator's space (4 space).
3.   Lord Brahma is a 4 Head Lord.
4.   Each head of Lord Brahma is equipped with a pair of eyes.
5.   Lord Brahma sits gracefully on the lotus seat of 8 petals .
6.   With in cavity of the heart of Lord Brahma is the seat of transcendental Lord Shiv.
7.   Lord Brahma meditates with in his own cavity of heart upon transcendental Lord Shiv and with the grace of transcendental Lord Shiv, Brahma multiplies as 10 Brahmas.
8.   These features of idol of Lord Brahma manifest creation format with in Creator's space.
9.   Idol of lord Brahma as well manifests along this very format.
10.   This format is parallel to the format of hyper cube 4.
11.   The spatial order (2 space in the role of dimension) is parallel to pair of eyes in each head of Lord Brahma.
12.   3 space plays the role of boundary of hyper cube 4 and it is synthetic set up of 8 components which is parallel to lotus seat of 8 petals of Lord Brahma.
13.   4 space content manifests as domain fold of hyper cube 4 and it is parallel to domain which permits its expression with in a four dimensional frame of spatial order parallel to 4 Heads of Lord Brahma equipped with a pair of eyes.
14.   5 space plays the role of transcendental origin of hyper cube 4 and same is parallel to the seat of transcendental Lord Shiv with in the cavity of heart of Lord Brahma.
15.   The Lord Brahma sits gracefully upon his lotus seat and meditates upon the transcendental Lord with in cavity of his own heart and acquires grace of transcendental Lord and multiplies 10 folds.
16.   It is the *Karma* attainment.
17.   It is the *Pursharth.*
18.   Lord Brahma by his *pursharth Karma* acquires the grace of transcendental Lord Shiv and goes transcendental as 10 Brahmas of the format and features of creative boundary (4 space as boundary) of transcendental domain (5 space as domain) of 10 components.
19.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

TRANSCENDENCE FROM MANIFESTED CREATION FORMAT

1.   Permissibility of transcendence from the four fold manifested creation format of hyper cube 4 to manifested four fold manifested format of hyper cube 5 is the format feature which deserve to be comprehended well and to be thoroughly appreciated for its complete imbibing to acquire deep insight and enlightenment above this phenomenon .
2.   Transcendental Lord Shiv is a 5 Head Lord .
3.   In each head of Lord Shiv is equipped 3 eyes.
4.   Lord Shiv has 10 beautiful arms.

5. lord Shiv meditates upon Lord Vishnu having a self referral seat with in the cavity of heart of Lord Shiv.

6. With the grace of Lord Vishnu, transcendental Lord becomes 12 fold adityas (Suns).

7. These features of idol of transcendental Lord Shiv are parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5 .

8. 3 space plays the role of solid dimension of 5 space .

9. It is parallel to each head of Lord Shiv being equipped with 3 eyes.

10. 4 space plays the role of creative boundary of transcendental domain (5 space) and it is a set of 10 components parallel to Lord Brahma multiplying as 10 Brahmas with the grace of transcendental lord Shiv.

11. 5 space contents manifest as domain fold of hyper cube 5 with in a solid dimensional frame of 5 dimensions parallel to the 5 Heads set up of idol of Lord Shiv equipped with 3 eyes in each Head.

12. 6 space plays the role of origin of hyper cube 5 parallel to seat of self referral Lord Vishnu, the presiding deity of 6 space, with in cavity of heart of transcendental Lord Shiv.

13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IV

REACH FROM HYPER CUBE 4 TO HYPER CUBE 5

1. Students of Vedic Mathematics, Science & Technology shall glimpse the format features of hyper cubes 4 and 5 and to imbibe their values for reach from hyper cube 4 to hyper cube 5.

2. This is going to be the reach from the format features of idol of Lord Brahma to the format features of idol of Lord Shiv.

3. It is going to be a reach from four fold manifestation layer (2,3,4,5) to the format features of four fold manifestation layer (3,4,5,6).

4. It is going to be a reach from spatial order (2 space in the role of dimension of 4 space) to solid order (3 space in the role of dimension of 5 space).

5. Further it is going to be a reach from solid boundary (3 space in the role of boundary of 4 space) to creative boundary (4 space in the role of boundary of 5 space).

6. Further it is going to be a reach for 4 space content lumps manifesting with in a spatial order dimensional frame of 4 dimensions to 5 space content lump manifesting with in solid dimensional frame of 5 dimensions.

7. Further it is going to be a reach from transcendental origin (5 space as origin of 4 space) to self referral origin (6 space as origin of 5 space).

8. Further it is going to be a reach from summation value 14 = 2+3+4+5 to the summation value 18 = 3+4+5+6 .

9. It would be a blissful exercise to enlist formulation accepting transcendental code value 14.

10. Further It would be a blissful exercise to enlist formulation accepting transcendental code value 18.

V

SHALOKA 3 OF ADHIYAYA 3

1. Students of Vedic Mathematics, Science & Technology shall glimpse the values of shaloka 3 of adhiyaya 3 .

2. Here is preservation of the enlightenment as that Two established processing processes *(NISHTHA)* of Vedic system are (1) *Saankhya Nishtha* and (2) *Yoga Nishtha*.

3. Further the formulation (*ANAGH*) of format features of the order of Lord himself , as well deserve to be properly glimpsed and to be appreciated and to be fully imbibed for its values and features here in the context of *Saankhya Nishtha and Yoga Nishtha.*

4. One may have a pause here and take note that the formulation *Ghan* means "Cube/Solid" .

5. The formulation *ANAGH* brings us face to face with the hyper cube format, features and values.

6. The formulation *" LOK"* which means dimensional space, as well deserve to be glimpsed for its format, values and features in reference to format, values and features of hyper cube as well as in reference to and in the context of *Saankhya Nishtha and Yoga Nishtha.*

7. One may have a pause here and take note that formulation *" LOK"* accepts transcendental code value 14.

8. The students of Vedic Mathematics, Science & Technology shall have a pause here and glimpse and re-glimpse the enlightenment preserved as shaloka 3 of adhiyaya 3 .

9. It shall be bringing to focus , amongst others, the following prominent features:
   i)   Chase is to be of dimensional spaces *(LOKAS)*
   ii)   This chase is to be with in Creator's space (4 space) along hyper cube 4 format.
   iii)   Chase is to be as per *Yoga Nishtha and Saankhya Nishtha*

10. One may have a pause here and take note that *Saankhya Nishtha* is processing in terms of artifices of numbers availing geometric formats.

11. *Yoga Nishtha* is the processing in terms of dimensional frames availing artifices of numbers.

12. With it the chase of number values along geometric formats, and chase of geometric formats along number values , makes it a inter –coordinated simultaneous processing steps progressing parallelly for number values as well as for dimensional frame.

13. One may have a pause here and take note that the formulation Vidya accepts transcendental code value 18 which is parallel to quadruple values (3,4,5,6) which further is parallel to four fold manifestation layer of hyper cube 5.

14. The formulation *Karma* accepts transcendental code value 14 which is parallel to quadruple values (2,3,4,5) which is further parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4 .

15. One shall visit and revisit the text of shaloka 3 of adhiyaya 3 .

16. One shall glimpse the enlightenment preserved here as that Saankhya Nishtha is taken as values of knowledge path, while the Yoga Nishtha is taken as values of *Karma* path.

17. One may further have a pause here and take note that this consecutive hyper cubes 4 and 5 paths coordination, in a way will at a step ahead shall be taking us to the pair of hyper cubes 5 and 6 path as *Karma and Giyan* Path , and accordingly it is going to be a sequential reach from *Karma to Giyan* and *Giyan* as Karma and ahead again to *Giyan*, and the process to continue.

VI

NISHKAAM BHAV AND SARV SANKALP ABHAV

1. Students of Vedic Mathematics, Science & Technology shall glimpse the enlightenment values of following pair of values and virtues :
   1. *Nishkaam Bhav*
   2. *Sarv Sankalp Abhav*.
2. The formulation *Nishkaam Bhav* accepts transcendental code value for formulation *Nishkaam* as 16 + 13 = 29 and for formulation *Bhav* is accepted transcendental code value 18.
3. The formulation *Sarv Sankalp Abh*av accepts transcendental code value for *Sarv* as 14, for *Sankalp* as 26 and for *Abhav* as 19 .
4. It would be a very blissful exercise to glimpse the values formats of number values 1. (16+13) 2. (18) 3. (14) 4 (26) 5 (19)
5. The number value (16+13) is parallel to the organization of 16 Ganita Sutras and 13 Ganita upsutras.
6. The summation value 16+13 = 29 is parallel to the transcendental code value for formulation Brahma.
7. Number value 18 is parallel to four fold manifestation layer of hyper cube 5.
8. The number value 14 is parallel to four fold manifestation layer of hyper cube 4 .
9. Number value 26 is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 .
10. Number value 19 is parallel to the placement value of Southern Hemi-sphere.
11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
12. One shall glimpse again and again the virtues of the values of the above pair of formulations.
13. It would be a blissful exercise to enlist and tabulate the formulation accepting transcendental code value as above 1. (14,) 2. (18) 3. (19) 4. (26) 5. (29)

VII

CHASE OF FORMULATION OF ADHIYAYA 3

1. The text of adhiyaya 3 from its shaloka 1 to shaloka 43 together with the **ATH** and Pushpika, including *Uvachas* sequence deserve to be chased formulation-wise as these are availed by the text.
2. The enlistment of these formulations shall, at the next step shall be an exercise of reaching at the transcendental code value of these formulations.
3. Once the transcendental code values of the formulations stand reached at, it shall make a phase and stage of further chase of these values in respect of the geometric formats accepted by these formulations.
4. With a reach at the geometric formats, parallel to transcendental code values , a stage would reach when the values of these format features to be chased further for the underline basic values and virtues of Vedic Mathematics, Science & Technology at work here.

VIII

LEARN TO REACH AT TRANSCENDENTAL ORIGIN

1. Students of Vedic Mathematics, Science & Technology shall learn to reach at transcendental origin(5 space as origin) of Creator's space (4 space domain)
2. With in 4 space , 3 space bodies have a degree of freedom of motion.
3. 12 edged cube is the representative regular body of 3 space.
4. With in Creator's space (4 space) 12 edged cube manifests an additional edge i.e. 13th edge along its degree of freedom of motion path.
5. This 13th edged cube is hyper cube 4 , a 4 space body and it swaps 4 space domain .
6. It in a static state leads 13th edge to the origin of 4 space domain.
7. Origin of 4 space is the transcendental origin as 5 space plays the role of origin of 4 space.
8. 5 space domain is a solid order domain as 3 space plays the role of dimension of 5 space.
9. The solid dimensional frame is a set up of 5 solid dimensions and thereby it leads to dimensional value as 3 x 5 = 15 .
10. With it, the 13th edge as value 13 gets coordinated with transcendental domain in the role of origin manifesting its expression with in a dimensional frame of value 15 .
11. This leads to values pair (13, 15) of the format of (13 as dimension , 15 as domain).
12. The summation value 13+15= 28 is parallel to transcendental code value of formulation Braham.
13. Number value 13 is parallel to transcendental code value 13 of formulation *Yagya*.
14. It is also parallel to the transcendental code value of formulation *Akshara.*
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
16. It would be very blissful exercise to glimpse the above format features of chase with in 4 space domain in terms of 13th edge for a reach uptil transcendental origin fixed as transcendental domain point with in a solid order dimensional frame of 5 dimensions of dimensional value 15.
17. One may have a pause here and take note that 4 space is a spatial order space as 2 space plays the role of dimension of 4 space.
18. With it, the 13th edge, as such shall be accepting a spatial format (2 space format for the 13th edge).
19. One may further have a pause here and take note that this spatial format for 13th edge as such make it of value 2 and thereby the value for all the edges would be 14 which is parallel to the four fold manifestation layer split for hyper cube 4 itself.
20. Still further as that this value (14) together with the value (15) of solid dimensional frame of the transcendental origin shall make a value 14+15=29 which is parallel to the transcendental code value of formulation Brahma.

IX

FORMULATION PRAKARTI

1. The formulation *Prakarti* accepts transcendental code value 18.
2. Number value 18 permits reorganization as 18 = 3 +4+5+6 which is parallel to four fold manifestation layer of hyper cube 5 .
3. 6 space plays the role of origin of hyper cube 5 .
4. 6 space during transcendence with in 5 space domain, as 6 space in a dynamic state shall be creating a manifestation layer (6,7,8,9) of summation value 30.
5. Number value 30 = 6+7+8+9 is parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 .
6. One may have a pause here and take note that *Prakarti* is full of *Guna*.
7. Transcendental Code Value of formulation Gun is 14.
8. It is this inter-relationship of *Prakarti and Guna* which deserve to be glimpsed well .

9.   This coordination and relationship of **Prakarti and Guna** deserve to be fully appreciated .

10. This appreciation may be in terms of numbers values pair (18,14).

11. It shall be bringing us face to face with the formats of hyper cube 5 and hyper cube 4 respectively.

12. One may have a pause here and take note that the four fold manifestation layer (6,7,8,9) of hyper cube 8 shall be leading us to quadruple values (12,14, 16,18) parallel to the boundary components of hyper cubes 6,7,8 & 9 respectively .

13. One may further have a pause here and take note that the values quadruple (12,14,16 & 18) is parallel to the quadruple transcendence format of 12 space in the role of dimension of 14 space , a step ahead 14 space in the role of dimension of 16 space and finally 16 space in the role of dimension of 18 space.

14. With it, 12 space plays the role of dimension of dimension of 16 space.

15. Accordingly the coordination of end values pair (12, 18) of quadruple values (12,14,16,18) , shall be bringing us face to face with external value reach 12+18 = 30 and interval value reach as 14+16 = 30 , with total summation value 30+30= 60 which is parallel to 60 = 5 x 12 parallel to 60 coordinates fixation of transcendental boundary (5 space as boundary) of self referral domain (6 space) of 12 components.

16. One may further have a pause here and take note that transcendental code value of formulation **Aayatan** is 18.

17. It shall be bringing us face to face with the **Aayatan/volume space** being super imposed with 5 space content manifested as domain fold of hyper cube 5 .

18. One shall sit comfortably and glimpse volume space being fulfilled with 5 space content .

19. One shall further sit comfortably and be face to face with this phenomenon of volume space being fulfilled with 5 space content, and to glimpse and imbibe these format features distinguishing volume space from volume space content.

X

CHASE OF STRINGS VALUES

1. Students of Vedic Mathematics, Science & Technology shall go through the text of adhiyaya 3 to glimpse the chain of values strings being preserved here in the Text.
2. One value chain is of the format features of *Shareer, Indriya, Mann, Budhi*,
3. The other values chain is of *Kaam, Krodh, Moh.*
4. Still another values chain is of *Yagya, Vrishti, Ann, Prani.*
5. Still another values chain is of *Karam, Veda, Braham, Akshar, Yagya.*
6. The inter-relationship of above values chain as well deserve to be chased.
7. Each values chain deserve to be chased in terms of their transcendental code values.
8. These transcendental code values to be further chased in terms of their geometric formats.
9. Still further these geometric formats the chase as per their manifestation format with in Creator's space.
10. Still further these be chased for their transcendence features .
11. Each word formulation of each values chain has its distinct format , features, values and virtues .
12. These individual formats, features, values and virtues of individual formulations deserve to be chased as per their placement with in the values chain.
13. Further the formulations which are part of different values chain, also deserve to be chased for their comparative features for their placements within different values chains strings.
14. All the values chains deserve to be glimpsed as features of integrated organization format of the values as basis of Karam Yoga.
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

XI

INTER-RELATIONSHIP OF VALUES OF

SAANKHYA YOGA AND KARAM YOGA

1. Students of Vedic Mathematics, Science & Technology shall glimpse the inter-relationship of the values of Saankhya Yoga and Karam Yoga.
2. This chase shall further be continued for inter-relationship of Karam Yoga of adhiyaya 3with Gyan Karam Sanyas Yoga of adhiyaya 4 and a step ahead with the Karam Sanyas Yoga of adhiyaya 5 of Srimad Bhagwat Geeta .
3. The formulations Karam, Gyan and Sanyas deserve to be glimpsed for their values formats and features.
4. The formulation Karam accepts transcendental code value 14 which is parallel to the four fold manifestation layer format of hyper cube 4 .
5. Formulation *Gyan* accepts transcendental code value 21 which is parallel to the format features of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6 with parallel numbers values range being 1 to 6 with summation value 1+2+3+4+5+6 = 21.

6. The formulation *Sanyas* accepts transcendental code value 13+ 15 = 28 which is parallel to transcendental code value of formulation Braham.
7. One may have a pause here and take note that values triple (14,21,28) permits reorganization as (7 x 2, 7 x 3 , 7 x 4).
8. One may have a pause here and take note that the linear order as the upper limit parallel to 7 geometries range of 3 space.
9. Spatial order (2 space in the role of dimension of 4 space) has the upper limit of the format of four fold manifestation layer of hyper cube 4.
10. The number value 21 is of the upper limit value of the Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6 .
11. The number value 8 is parallel to transcendental code value of formulation Braham.
12. One may have a pause here and take note that number value 28 is the second perfect number.
13. Number value 8 accepts range of 5 proper divisors (1,2,4,7,14).
14. One may have a pause here and take note that 1+2+4= 7 and 7+7 = 14.
15. Still further it would be relevant to take note that the formulation *Sanyas* accepts transcendental code value 13 + 15 which is of the coordination format of 13th edge of cube with in 4 space getting coordinated with the transcendental origin accepting solid dimensional frame of 5 dimensions and of dimensional value 15.
16. It would be blissful to note that the formulation *Nayas* **accept** transcendental code value 15 parallel to the dimensional value of solid dimensional frame of transcendental domain marking its presence as origin of Creator's space.
17. It brings us face to face with the *Nayas* / Foundation of Vedic system chase format.
18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

XII

PUSHPIKA OF ADHIYAYA 3

1. Pushpika of Adhiyaya 3 is a scripture of 45 syllables.
2. It is parallel to the syllable range of adhiyaya 2 .
3. The adhiyaya 2 Text is a scripture of 72 shalokas.
4. Number value 72 constitutes a reflection pair with number value 27.
5. As such number value 72 permits reorganization as 72 = 27+45 .
6. One may have a pause here and take note that the Divya Ganga Flow manifesting text of adhiyaya 2 is transcendence upward from second component of Om formulation and having a reach to 7 streams flow format.
7. Adhiyaya 3 is a scripture which is of the transcendence by way of descendance from third quarter of Om formulation to the fourth quarter of Om formulation and the Divya Ganga Flow in the process manifesting 43 shalokas format for the text of adhiyaya 3.

8. The numbers values pair (43,45) is of the format of (dimension , domain).

9. One may have a pause here and take note that these features are at the base of the internal structural organization of the values and virtues of Pushpika of adhiyaya 2 distinguishing themselves from the values and virtues of Pushpika of adhiyaya 3.

10. One may have a pause here and take note that the Divya Ganga Flow which manifest the text format for adhiyaya 2 of 72 shalokas range is parallel to upward transcendence from second component to first component.

11. However, adhiyaya 3 text of 43 shalokas range manifests as Divya Ganga Flow format of transcendence downward from third component to the fourth component.

12. It is this split which deserve to be comprehended well for its thorough appreciation.

13. One may have a pause here and take note that the text of adhiyaya 1 is 47 shalokas range while the text of adhiyaya 2 is of 72 shalokas range and there is a difference value 72-47 = 25.

14. Number value 25 is parallel to the transcendental code value of formulation Vishnu, the presiding deity of 6 space.

15. The difference value of shalokas ranges of adhiyaya 2 and adhiyaya 3 is 72 – 43 = 29 , which is parallel to transcendental code value of formulation Brahma, the presiding deity of 4 space.

16. One may further have a pause here and take note that Lord Vishnu is the presiding deity of Sathapatya Measuring Rod .

17. Lord Brahma is the presiding deity of the measure of Sathapatya Measuring Rod .

18. 4 space plays the role of dimension of 6 space.

19. The first letter of Ganita Sutra 1 is the 6th vowel of the 6 space format and of number value 6 .

20. The second letter of Ganita Sutra 1 is Ka-Brahma of geometric format of 4 space and number value 4 .

21. It would be a blissful exercise to glimpse all these values features .

22. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

23. It would be blissful to pose to oneself as that while adhiyaya 1 format is of the complete coverage range of Divya Ganga Flow from first component to fourth component of Om formulation . but a step ahead this range split into two parts as of component 2 to

component 1 and of from component 3 to component 4 of Om formulation for manifestation of shalokas ranges of adhiyaya 2 and adhiyaya 3 respectively.

24.   One may have a pause here and take note that Divya Ganga Flow is of quadruple values range (9,7, 3,1) which permits reorganization as (9,7) and   (3,1) with middle value reach from component 1 and from component 4 is of value 5/transcendental domain (5 space).

25.   It would be very blissful to glimpse the organization formats of elements of electronic configuration 72 and 43 respectively and to be face to face with the distinguishing features of organization format of adhiyaya 2 and adhiyaya 3 respectively.

FILE 6: GYAN, KARAM, SANYAS, YOG

GYAN KARAM SANYAS YOG

I

NUMBER VALUE 4

1.   Sequentially Adhiyayas 1,2,3 & 4 also accept number values 1,2,3 & 4.
2.   Values triple 1,2,3 is of non-composite features.
3.   Number value 4 is of first composite number.
4.   Number value 4 permits reorganization as :
       4 = 2+2= 2 x 2 =(-2) x (-2)

5.   Further $2^4 = 4^2$.

6.   Also $(-2)^4 = 2^4$.

II

NUMBER VALUE 42

1.   Number value 42 accepts number value 2 at unit place and number value 4 at next place value of 10 place value system.
2.   This is parallel to 2 space playing the role of dimension of 4 space.
3.   4 space as spatial order space leads to four fold manifestation layer (2,3,4,5) of hyper cube 4 .
4.   Four fold manifestation layer (2,3,4,5) is parallel to quadruple values (2,3, 4,5) accepting summation value 2+3+4+5 = 14.
5.   One may have a pause here and take note that non-composite uptil 42 are 14 in number namely (1,2,3,5,7,11,13,17,19,23,29,31,37,41).

III

MAHESHWARA SUTRA

1. There are 14 Maheshwara sutras.
2. These 14 Maheshwara sutras coordinate 42 letters namely 9 vowels, 25 verga consonants, 4 *Antsatha* letters and 4 *Ushman*a letters.
3. This organization leads to 42 *Pratyaharas.*

IV

ORGANIZATION FEATURES OF NUMBER VALUE 42

1. Number value 42 permits organization as 42 = 21+21.
2. Number value   21 permits reorganization as 21 = 1+2+3+4+5+6.
3. This organization is of a pair of orientation namely (1,2,3,4,5,6) and   (6,5,4,3,2,1)
4. With it, number value 42 covers organization (1,2,3,4,5,6) in its both orientations.
5. Number value 42 also permits organization as 42 = 20+2+20.
6. This organization is further parallel to (2+3+4+5+6) + (2) + (2+3+4+5+6).
7. This organization is further parallel to dimensional synthesis of a pair of spatial order transcendence ranges.(2,3,4,5,6) .
8. Number value 42 is also parallel to spatial order 4 space set up.
9. Still further 42 = 3 x 14 .
10. Still further number value 42 = 6 x 7 .

V

ORGANIZATION WITH IN 4 SPACE

1. Organization permissible with in 4 space domain deserve to be chased by students of Vedic Mathematics Science and Technology..
2. 4 space provides four fold creation format (2,3,4,5) parallel to the format features of idol of Lord Brahma, 4 Head Lord , Creator of the Supreme.
3. With in 4 space, 12 edged cube manifest additional, 13th edge along the degree of freedom of motion.
4. 4 space is a spatial order space as such this degree of freedom of motion can be chased along both the axes of spatial order.
5. Further as that 4 space is a spatial order space, as such 13th edge shall be of spatial format.
6. It, as such will make this edge as to the of value 2 and thereby all the 13th edges of the cube shall be accepting value 14.
7. The availability of value 14 along both the axes shall be leading us to the value 14 + 14 = 28 which is parallel to the transcendental code value of word formulation Braham.
8. It would be a blissful exercise to chase 28 = 13+15 and also as 28 = 14+14.
9. Still further it also would be a blissful exercise to chase 28 = 1+2+4+7+14.
10. It shall be bringing us face to face with chase steps (1+2+4= 7 and 7+7 = 14), and step ahead 14+14 = 28.

11. Still further It also would be a blissful exercise to chase 7 x 1 , 7 x 2, 7 x 3 , 7x 4 , 7 x 5 and 7 x 6 with in 4 space domain.

VI

FORMULATIONS GYAN, KARAM, SANYAS, YOG

1. Students of Vedic Mathematics, Science & Technology reaching adhiyaya 4 of Srimad Bhagwat Geeta shall chase 4 basic words formulation namely 1) *Gyan*, 2) *Karam*, 3) **Sanya**s and 4) *Yog.*
2. One may have a pause here and take note that adhiyaya 1 had brought us face to face with 3 basic words formulations namely 1) *Arjun* 2) *Vishad* 3) *Yog.*
3. Likewise Adhiyaya 2 had brought us face to face with a pair of words formulations namely 1) *Sankhya* and 2) *Yoga.*
4. Adhiyaya 3 had brought us face to face with a pair of formulation 1) Karam and 2) Yog.
5. Now here as Adhiyaya 4 we are face to face with 4 formulations namely 1) Gyan, 2) Karam, 3) Sanyas and 4) Yog.
6. These quadruple formulation accept transcendental code values (21, 14, 28, 12).
7. One may have a pause here and take note that values triple (21,14,28) permits reorganization as (3 x 7, 2 x 7 , 4 x 7).
8. One may further have a pause here and take note that the upper limit of linear order progression is only uptil value 7 .
9. As such 2 x 7 covers the progression along spatial order.
10. The value 3 x 7 covers the progression along solid order.
11. And value 4 x 7 covers progression along creative order (4 space order).
12. The value 42 covers progression along self referral order (6 space order).
13. One may have a pause here and take note that *Gyan, Karam, Sanyas, Yog* enlightenment begins with as that this yoga was imparted for the first time to the Sun of Lord Krishna.
14. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VII

PUSHPIKA VALUE " 50"

1. The Pushpika of adhiyaya 4 is the scripture of 50 syllables.
2. Number value 50 is parallel to 50 letters of Devnagri alphabet namely 9 vowels, 25 *verga* consonants, 4 *Antsatha* letters, 4 *Ushmana* letters and 8 Yama letters.
3. Number value 50 permits reorganization as 5 x10 which is parallel to 50 coordinates fixation of creative boundary of 10 components of transcendental domain (4 space as boundary of 5 space).
4. One shall sit comfortably and permit the transcending mind to glimpse Divya Ganga Flow from second component of Om formulation and having its reach uptil fourth component (*Swastik Pada*) and then there being transcendence through the solid boundary of 8 components of Creator's space (4 space).
5. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

TRANSCENDENCE FROM THE TRANSCENDENTAL ORIGIN.

1. One shall sit comfortably and glimpse the transcendence from the transcendental origin .

2. Scriptures preserve this transcendence phenomenon attainment in the form of Lord Brahma multiplying as 10 Brahmas.

3. This transcendence takes place with the grace of transcendental Lord Shiv, 5 Head Lord, the presiding deity of transcendental domain (5 space).

4. Lord Brahma, the presiding deity of 4 space multiplies 10 Brahmas with the grace of Lord Shiv and manifests creative boundary of 10 components of transcendental domain (5 space).

5. It would be a blissful exercise to chase and re-chase this transcendence phenomenon .

6. One shall thoroughly glimpse and fully imbibe the features and values of this transcendence phenomenon of creative boundary (4 space boundary) enveloping transcendental domain (5 space).

7. One shall further sit comfortably and permit the transcending mind to glimpse and imbibe the format features of the creative boundary of transcendental domain permitting fixation of the boundary in terms of 10 x 5 = 50 solid coordinates.

8. One may have a pause here and take note that 3 space plays the role of dimension of 5 space.

9. As such 5 solid dimensions constitute the dimensional frame of transcendental domain (5 space).

10. One may further have a pause here and take note that solid domain (3 space domain) accepts creative origin (4 space as origin).

11. With it, during the transcendence phenomenon, a phase and stage comes when each solid dimension transits and transforms into a format of creative dimension (4 space as dimension.).

12. One may have a pause here and take note that 5 creative dimensions, as such shall be leading to value 4 x 5 =20 which is parallel to a transcendental code value of word formulation *Ved.*

13. Further the word formulation *Dev* as well accepts transcendental code value 20.

14. Still further the transcendence phenomenon transforms creative dimensions (4 space as dimension) in to transcendental dimension (5 space as dimension)

15. With it, 5 transcendental dimensions shall be leading to the value 5 x 5 = 25.

16. One may have a pause here and take note that word formulation Vishnu accepts transcendental code value 25.

17. Still further it also would be blissful to take note that the word formulation Prithvi as well accepts transcendental code value 25.

18. Still further It would be blissful to take note that Lord Vishnu is the presiding deity of 6 space.

19. Still further it also would be a blissful exercise to take note that Surya (Sun) Ank (Number) is 6 .

20. One may further have a pause here and take note that the 6 steps long range of *Prithvi, Apa, Agni, Vayu, Akash and Surya* is parallel to numbers value sequence (1,2,3,4,5,6)

21. And in opposite orientation, the range from Surya to Prithvi is parallel to numbers values would be of opposite orientation, which shall be making placement of Prithvi at the sixth step.

22. Here it would be blissful to take note that NVF (Earth) = NVF (Six) = 52/

23. Still further it also would be blissful to take note that numbers values pair (52, 25), constitute a reflection pair .

24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IX

SHALOKA 24 OF ADHIYAYA 4

1. Shaloka 24 of adhiyaya 4 " *Gyan, Karam, Sanyas, Y*og " of Srimad Bhagwat Geeta deserve to be glimpsed for its values and virtues.
2. Formulation Braham accepts transcendental code value 28.
3. The organization of number value 28 = 4 x7 is parallel to the chase of optimum of linear progression along all the 4 dimensions of Creator's space.
4. One shall sit comfortably and chase the values of shaloka 24 along the organization format features of 4 space domain.
5. The formulation Braham, *Arpan, Havee, Karam*, in particular deserve to be chased inter-relationship to each other
6. These formulations accept transcendental code value 28, 17, 19 & 14 respectively.
7. One may have a pause here and take note that numbers values pair (17,19) is parallel to the placement values of Northern and Southern Hemi-sphere.
8. Further these values are also parallel to transcendental code value of words formulations *Atma and Mann*.
9. The word formulation *Aant* accepts transcendental code value 14.
10. The organization of numbers values 28 = 17+11 = 19+9 = 14+14 deserve to be chased along transcendental domain format as well.
11. One may have a pause here and take note that number value 28 accept 5 proper divisors.
12. Number value 17 is the placement value of Northern Hemi-sphere.
13. Number value 19 is the placement value of Southern Hemi-sphere.
14. Number value 9 is parallel to 9 = 1+3+5.
15. Number value 11 is parallel to = 2 x 5 +1.
16. Number value 14 is parallel to 2+3+4+5.
17. One shall sit comfortably and chase values and virtues of shaloka 24 of adhiyaya 4.
18. It would be very blissful to take note that number value 24 permits reorganization as 24 = 4 x 6 and 4 x 6 matrix/grid format accommodates all the 24 double digit numbers of 5 place value system.
19. Still further It would be very blissful to take note that number value 42 as number value format takes us to :
    i)   NVF (New) = 42.
    ii)   NVF (Five) = 42
    iii)   NVF (Nine) = 42.
20. It would be very blissful to take note that number value 5 is of middle placement of 9 numeral range of 10 place value system.

X

BRAHMAN DIMENSIONAL ORDER

1. Brahman Dimensional Order is of four fold manifestation layer format (9,10, 11,12) of summation value 9+10+11+12 = 42.
2. One may have a pause here and take note that number value pair (9, 11) is parallel to 9 geometries range of 4 space and 11 geometries range of 5 space.

3. Still further this values pair (9,11) is parallel to 9 space as dimension and 11 space as domain.
4. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

XI

UNIVERSAL CREATION SPACE

1. Universal creation space is a 4 space.
2. 4 space manifests four fold creation format as features of idol of Lord Brahma
3. 4 space itself manifests its own body as idol of Lord Brahma .
4. It makes format of idol Brahma as universal creation format.
5. This, as such is a self creation format features.
6. It is of the format value features of hyper cube 4 .
7. The transcendental origin of hyper cube 4 transforms the creation format in to transcendental format.
8. It is this phenomenon of transition and transformation of manifestation format into transcendence format which deserve to be comprehended well and to be fully imbibed.
9. Let us have a pause and have a fresh look at the set up of an interval.
10. Its domain part is manifested one space content lump.
11. Interval as line as expression of one space content lump , as such is the set of infinite constituent of values of one space content itself.
12. Line as a format permits setting of points (0 space content bodies).
13. The setting of point along the line as such make itself being a parallel set up of points, being parallel to the constituents of line.
14. The set of points (of 0 space) as such is a zero space domain constituents.
15. Set of zero space content , as a set of constituents together with zero space itself makes a universal set .
16. Parallel to it would be the universal set of one space constituent together with one space itself.
17. One may have a pause here and take note that the universal set of zero space as zero space together with zero space content constituent, when also includes one space (alone or together with one space content lump constituent as well) shall be making a universal set of format and features which deserves to be comprehended and imbibed as the transcendence range emerging from the creation range format.
18. These features deserve to be comprehended well and to be thoroughly appreciated.

XII

DIMENSION OF DIMENSION LEVEL EXISTENCE PHENOMENON OF CREATOR'S SPACE

1. A reach from 4 space to 2 space brings us face to face with the spatial order organization of Creator's space.
2. A step ahead a reach from 2 space to 0 space, as such is a reach uptil the zero dimensional order of 2 space which also becomes the dimension of dimension order of Creator's space (4 space).
3. One may have a pause here and take note that $2 + 2 = 2+2 = (-2) \times (-2)$.

4. Further 0+0 = 0 x 0 = (-0) x (-0) .

5. These features of super imposition of orientation and of addition and multiplication operation parallely exist as dimension as well as at dimension of dimension level of Creator's space.

6. However, what distinguishes the existence phenomenon at dimensional level and at dimension of dimension level is that $4 = 2+2 = 2 \times 2 = (-2) \times (-2)$ while $0 = 0+0 = 0 \times 0 = (-0) \times (-0)$.

7. It is this sustenance of 0 space structure even despite super imposition of addition and multiplication operations as well as of orientation which makes existence phenomenon at dimension of dimension level being of blissful base.

8. On the other hand, the existence phenomenon at dimension level despite super imposition of addition and multiplication operation together with super imposition of orientations, the structural format shifts from 2 space as dimension to 4 space as domain.

9. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.

XIII

TRANSITION AND TRANSFORMATION PERMISSIBLE WITH IN

CREATOR'S SPACE

1. 4 space plays the role of dimension of 6 space and 6 space domain permits chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6 accepting parallel number values range (1,2,3,4,5,6).

2. Because of the spatial order of the dimension of dimension level of 6 space, the reversal of orientation is permissible.

3. With it, number value $42 = 21 + 21$ goes parallel to the chase along both orientations of the range (1,2,3,4,5,6).

4. One may further have a pause here and take note that the self referral 6 steps range (1,2,3,4,5,6) permits a sequential organization of a pair of linear and spatial order transcendence ranges namely (1,2,3,4,5) and (2,3,4,5,6).

5. Further the transcendence range (1,2,3,4,5) permits a split in to a pair of manifestation layers of linear and spatial order namely (1,2,3,4) and (2,3,4,5).

6. One may further have a pause here and take note that the role of zero space as dimension of dimension of 4 space , shall be further bringing to the format features as that the manifestation layer (1,2,3,4) transits itself into a transcendence range (0,1,2,3,4).

7. Further the transcendence range (1,2,3,4,5) transforms into a self referral range (0,1,2,3,4,5).

8. It is this feature because of 0 space in the role of dimension of dimension together with the role of 2 space as dimension of 4 space which enriches the structural format of Creator's space.

9. Further the role of Creator's space as dimension fold, boundary fold, domain fold and origin fold permitting expression along 4 x 4 format as under deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing to acquire deep insight and enlightenment about it:

          1   2   3   4

2	3	4	5
3	4	5	6
4	5	6	7

10. It would be a blissful exercise to chase above format features of organization values along 4 space domain in its different roles.

11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.

XIV

TCV DICTIONARY

1. One shall up to date one's TCV dictionary by including the words formulation of the text of adhiyaya 4 .
2. One shall be having a large number of entries here.
3. Here one shall be face to face with a large number of basic conceptual terms.
4. These terms shall be bringing us face to face with very rich structural formats.
5. Here Creator's space would be at the centre of organization features.
6. The transcendence phenomenon through the origin of 4 space shall be adding to the richness of the Discipline of Gyan,Karam, Sanyas, Yog.
7. The formulation pair Gyan and Karam accept transcendental code value 21 and 14 respectively.
8. These together lead to 21+14 = 35 values.
9. One may have a pause here and take note that the formulation Udgit accept transcendental code value 35.
10. With it, we would be face to face with the chase format of the transcendence phenomenon from the origin of 4 space assuper imposition of solid order upon the spatial order of Creator's space.
11. It is this feature which deserve to be comprehended well and to be thoroughly appreciated for its complete imbibing.
12. One may have a pause here and take note that Udgit Vidya is the Vidya of Chhandgyo Upnisad.
13. Students of Vedic Mathematics, Science & Technology shall go through the values format of Chhandgyo Upnisad.
14. One may further have a pause here and take note that   values pair (36, 35) are inter-related as much as that 36 points range covers 35 linear units.
15. Simultaneously 36 linear units cover 35 spatial units.
16. A step ahead 36 spatial units cover 35 solid units.
17. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
18. It would be a blissful exercise to glimpse values of formulation Paranva and Udgit .
19. The formulation Pranava accepts transcendental code value 36.
20. The formulation Udgit accepts transcendental code value 35.
21. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

22. One shall sit comfortably and permit the transcending mind to chase Om, Paranva, Aum, Omkar, Udgit and Vashtkar.

23. Students of Vedic Mathematics, Science & Technology shall chase this range of formulations (Om, Paranva, Aum, Omkar, Udgit and Vashtkar) one by one and in the sequential order of this range and to comprehend and imbibe the values of Vedic systems at work here in the organization of the values of the Disciplines of Srimad Bhagwat Geeta

XV

TO LEARN AND TEACH THE VALUES OF DISCIPLINES OF YOGA OF SRIMAD BHAGWAT GEETA

1. One shall learn and teach values of DISCIPLINES OF YOGA OF SRIMAD BHAGWAT G EETA.

2. The learning process shall be in the sequential order of the Disciplines of Yoga as these are organized as adhiyaya 1 to adhiyaya 18.

3. Learning shall not be taken complete till one reaches from adhiyaya 1 to adhiyaya 18.

4. Once one is reaching uptil adhiyaya 18 , one shall start rechasing from adhiyaya 18 to adhiyaya 1 , in that sequence and order itself.

5. Once this chase in both orientations is complete, one shall chase from the middle as a first step as adhiyaya 9 and 10, as second step as adhiyaya 8 and 11, and so on as 9th step as adhiyaya 1 and adhiyaya 18.

6. Once this chase is complete then one shall chase the full text in 4 steps, firstly as adhiyayas 1,2 & 3 , secondly as adhiyayas 4,5,6 & 7, thirdly as adhiyaya 8,9,10 & 11, 12 and finally as adhiyaya 13,14,15,16,17 & 18.

7. Once this chase step stands attained one shall chase in the reverse orientation, as a first step as adhiyaya 18,17 & 16, as second step as adhiyaya 15,14,13,12, as third step as adhiyayas 11,10,9,8,7 and finally as step as adhiyaya 6,5,4,3,2,1.

8. Once this chase is complete then one shall have a chase in 5 steps as as a first step as adhiyayas 1 & 6 , as second step as adhiyayas 4 and 10, as third step as adhiyaya 8 &17 , as fourth step as adhiyayas 9 &13 and finally as fifth step as adhiyayas 12 & 15.

9. Then finally one shall chase as a first step above 5 pairs of adhiyayas, and as a second step, remaining 8 adhiyayas of Srimad Bhagwat Geeta .

10. It is only after having this learning, one shall start teaching the organization format of Srimad Bhagwat Geeta .

11. It is only after the teaching of the organization format of Srimad Bhagwat Geeta that one shall start teaching the values of Srimad Bhagwat Geeta .

12. Once one is satisfied with one's learning and teaching of the organization format and values of Srimad Bhagwat Geeta , one shall start deeply practicing these values to acquire Brahman enlightenment.

KARAM, SANYAS, YOG

I

NUMBER VALUE 29

1. Adhiyaya 5 of Srimad Bhagwat Geeta is scripture of 29 shalokas.
2. Word formulation Brahma accepts transcendental code value 29.
3. Domain split spectrum at fourth step is of 29 entities.
4. Srimad Durga Satt Satti has its last chapter i.e. 13th chapter being a scripture of 29 shalokas, ardh shalokas and Uvachas.
5. Saamved Samhiya is a scripture of 29 archiks.
6. Ganita Sutra /Ganita upsutras are 16 + 13 = 29 in number.
7. The formulation Pran Vayu accept transcendental code value 16+ 13 = 29.
8. The number of non-composite numbers uptil 29 are 11 namely (1,2,3,5,7 , 11,13,17,19,23 & 29)
9. Transcendental domain (5 space domain) domain fold of hyper cube 5 is of 11 versions parallel to 11 geometries range of 5 space.
10. 29 points coverage is of the range of 28 units.
11. The numbers values pair (29, 28) is parallel to transcendental code values pair (29,28) of word formulation (Brahma, Braham).
12. The number value 28 accepts reorganization as 17 + 11.
13. Number value 17 is parallel to the placement value of Northern Hemi-sphere.
14. It is further parallel to transcendental code value of word formulation Atma.
15. The synthesis format of pair of ranges is of 11 component values parallel to 5 component value of each transcendence range and one component value of the synthetic glue parallel to the dimensional order of transcendental ranges.
16. One may have a pause here and permit the transcending mind to glimpse the synthesis of transcendence ranges along with Atman in the Brahman domain .
17. The remanifestation of Brahman domain as a pair of four fold creative manifestation layers format as 14+14= 28 = (2+3+4+5) + (2+3+4+5).
18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

VEDIC SYSTEMS

1. Vedic systems gives us the glimpse of Braham as Atma and transcendental ranges synthesis spectrum.
2. Vedic systems further give us the glimpse of emergence of four fold creation formats along each of the axes of the spatial dimensional order of Creator's space.
3. One may have a pause here and take note that our present day recording of the history of knowledge , as such , is not having a reach uptil the Vedic systems and because of it the intellectual history being glimpsed by modern mind is of much lower intellectual surface than that of ancient wisdom availed by Vedic systems.

4.	It is because of it that the intellectual history of man including the conceptual history of modern Mathematics is not having a reach uptil Vedic systems reach.

5.	This being so, there is a need to revisit the existing conceptual history of Mathematics and to up to dated in the light of the conceptual values and virtues of Vedic Mathematics, Science & Technology .

6.	The initiation for this reach is to be with the comprehension, appreciation and imbibing of the format values and features of Sathapatya Measuring Rod .

7.	A step ahead one is to comprehend, appreciate and imbibe the values and virtues of dimensional synthesis phenomenon and dimensional domains split spectrum .

8.	A step ahead, one is to comprehend, appreciate and imbibe the values and virtues of manifested creation format and transcendence there from.

9.	A step ahead one shall comprehend, appreciate and imbibe the Vedic systems approach to intelligence field and consciousness state existence phenomenon with in human frame.

10.	A step ahead, one is to comprehend, appreciate and imbibe the reach from existence with in frames phenomenon to existence without frames in our Solar Universe.

11.	A step ahead, is to be comprehended, appreciated and to imbibe the processing values of Vedic systems for simultaneous chase of the existence phenomenon of our Solar Universe as a single chase domain .

12.	A step ahead, one is to comprehend, appreciate and imbibe the pair of processing processes of Vedic systems namely Sankhya Nishtha and Yoga Nishtha.

13.	It is to be appreciated that Vedic systems success lies in simultaneous parallel chase by way of Sankhya Nishtha and Yoga Nishtha complementing and supplementing each other at each processing step.

14.	This brings us face to face with the simultaneous availability of artifices of numbers and dimensional frames.

15.	Sankhya Nishtha presumes the existence of geometric format and avails artifices of numbers along geometric formats.

16.	Simultaneously Vedic systems as Yoga Nishtha presumes the existence of artifices of numbers and avails the dimensional frames in terms of artifices of numbers.

17.	The sequential chase of numbers values formats and synthetic set ups of geometric formats of hyper cubes becomes the working formats for organization of knowledge.

18.	Vedic systems success lies in simultaneous chase of virtues of knowledge and values of organization of knowledge.

19.	It is this feature, which ultimately becomes the starting point for chase of preservation of knowledge as Vedic scriptures.

20.	And the present attempt is to reach at the values of organization of the knowledge virtues of Srimad Bhagwat Geeta .

21.	The adhiyaya 5 accepts number value 5.

22.	The chain of numbers values (1,2,3,4,5), in that sequential order brings us face to face with the sequential organization features of Disciplines of Yoga of adhiyayas 1,2,3,4 & 5 respectively.

23.	The parallel chase steps are going to be of the values formats of Ganita Sutras 1,2,3,4 & 5 .

24.	This reach is of Vyakta, Avyakta and Avyakto Avyakta.

25.	Vyakta literally means the manifested expression of our Triloki as of the format of hyper cube 3 .

26.	Avyakta literally means hyper cube 4 format.

27.	Avyakto Avyakta , as such, as a step ahead leads us to hyper cube 5 format.

28.	With it , it would be blissful to chase number value 29 as 28+1 parallel to Brahma to Braham.

29. The students of Vedic Mathematics, Science & Technology shall sequentially comprehend, appreciate and imbibe the values of format features of hyper cubes 3,4 & 5 .
30. A step ahead is " Pursha".
31. It is of the format of hyper cube 6
32. The chase of Vyakta, Avyakta, Avyakto Avyakta and Pursha with in 6 space domain will help glimpse the organization format features of Srimad Bhagwat Geeta .

III

29 = 16 + 13

1. Number value 29 is also being chased by Vedic systems as 29 = 16+13.
2. The last , 13th Chapter of Srimad Durga Satt Satti is a scripture of 29 shalokas, Ardh shalokas and Uvachas.
3. For appreciation of the same , for its organization format, one shall glimpse the organization format of double digit numbers of 10 place value system along 9 x 11 format:

01	02	03	04	05	06	07	08	09
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27
28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45
46	47	48	49	50	51	52	53	54
55	56	57	58	59	60	61	62	63
64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81
82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99

4. The values diagnals 10, 20,30,40,50,60,70,80,90 is a mirror placement line which separates the above table in to upper and lower part .
5. Let us revisit the upper part of above table:

01	02	03	04	05	06	07	08	09
10	11	12	13	14	15	16	17	18
-	20	21	22	23	24	25	26	27
-	-	30	31	32	33	34	35	36
-	-	-	40	41	42	43	44	45

-	-	-	-	50	51	52	53	54
-	-	-	-	-	60	61	62	63
-	-	-	-	-	-	70	71	72
-	-	-	-	-	-	-	80	81
-	-	-	-	-	-	-	-	90
-	-	-	-	-	-	-	-	-

6. Let us have a fresh visit to the reflection pairing of above numbers (of upper part,)
7. Of these features, the numbers values line (11,22,33,44) becomes the internal mirror placement line and the numbers on its both sides in each column constitute a reflection pair as objects and images of each other.
8. Of the reflection pairs, 9 are as under:
   01, 10), (02, 20), (03, 30), (04, 40), (05, 50), (06, 60), (07, 70), (08, 80),   (09, 90) .

9. The remaining numbers constitute 16 reflection pairs as under:

   (12, 21), **(13**, 31), **(14**, 41), **(15**, 51) **(23**, 32), **(16**, 61), **(25,**), **(17**,71),

   (24,**42)** (26, **62)**, (35,**53)**, (34, **43)**, (18,**81)**, (27,**72**), (36,**63**), (45,**54)**

9. One may have a pause here and have a fresh visit about above grouping of reflection pairs.
10. The above four self reflecting numbers (11, 22,33,44) constitute one class.
11. The above nine reflection pairs (01, 10), (02, 20), (03, 30), (04, 40), (05, 50), (06, 60), (07, 70), (08, 80), (09, 90) are having one of the digits being zero and as such it constitutes a distinct, second class.
12. The third group of 16 reflection pairs constitute a third class.
13. The class three is having distinct digits.
14. The first two classes are having same digits or zero as one of the digit.
15. With it the above classification leads us to a pair of groups of 16 reflection pairs and 13 reflection pairs.
16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
17. One may have a pause here and take note that there are 16 Ganita Sutras and 13 Ganita upsutras.
18. Let us revisit the Text of adhiyaya 5 .
19. One shall glimpse shalokas 1 to 16 in one go .
20. Further one shall glimpse values of Sutras 17 to 29 in one go.
21. Further one shall glimpse values of shalokas 1 to 4 in one go.
22. Then one shall glimpse shalokas 5 to 13 in one go.
23. Thereafter one shall glimpse shalokas 14 to 29 in one go.

IV

TCV Dictionary

1. One shall up to date one's TCV dictionary by making entries of word formulations of adhiyaya 5.
2. Along with word formulation , one shall tabulate their transcendental code value as well.
3. Further one shall add note of values being comprehended, appreciated and imbibed by the Sadhakas.
4. One shall distinctively tabulate the conceptual format features, values and virtues of Vedic systems at work here in the organization of the Discipline values of Adhiyaya 5.
5. One shall also distinctively mention detailed notes about these conceptual entries as to how these are beyond the existing conceptual attainments history of modern system.
6. One shall also avail the opportunity here to write a chapter of intellectual history of man in the background of the values of Discipline of Karam Sanyas, Yog in particular.
7. Further one shall also tabulate the Vedic Mathematical values available here
8. Further one shall also attempt a chapter on the conceptual terms of the Discipline of Vedic Mathematics, Science & Technology .
9. One may glimpse the shaloka-wise values of adhiyaya 5 .
10. One shall attempt one's own tabulation of shaloka-wise values of adhiyaya 5 .

V

TO REVISIT ADHIYAYAS 5,4,3,2,1 IN THAT SEQUENCE

1. One shall rechase adhiyaya 5 to adhiyaya 1, in that sequence of adhiyayas   5,4,3,2,1.

2. This will help comprehendand appreciate as to the reach gap between adhiyaya 5 and adhiyaya 4 values.

3. It is this appreciation of values gap between Disciplines of adhoyayas 1,2,3,4 & 5, which is to be comprehended well for their thorough appreciate to imbibe sequential values range of the Disciplines of Srimad Bhagwat Geeta .

4. One may chase one space as a line.

5. One may further chase one space as a line with in a surface.

6. A step ahead, one shall chase one space as lines and 2 space as a surface with in 3 space.

7. A step ahead, one shall chase line, surface and solid with in 4 space.

8. And a step ahead, one shall chase line, surface, solid and hyper solids with in 5 space.

9. transcendental code value of Karam, Sanyas , Yog is 14+28+12 .

10. transcendental code value of Gyan, Karam, Sanyas, Yog is 21+14+28+12.

11. transcendental code value of Karam Yog is 14+12.

12. transcendental code value of Sankhya Yog is 18+12.

13. And transcendental code value of Arjun Vishad Yog is 19+24+12.

14. It would be a blissful exercise to chase and rechase this range of Disciplines of Yoga of adhiyayas 1 to 5 of Srimad Bhagwat Geeta in terms of above transcendental code values as a chase with in 6 space domain.

15.   And that too along a Sathapatya Measuring Rod .

16.   The format of Sathapatya Measuring Rod is the format of transcendental domain values flow format.

17.   Lord Vishnu , 6 space Lord, is the over Lord of Sathapatya Measuring Rod .

18.   Lord Brahma , the presiding deity of 4 space is the presiding deity of measure of Sathapatya Measuring Rod .

19.   Lord Shiv is the presiding deity of transcendental domain (5 ;space domain).

20.   The chase of Disciplines of Srimad Bhagwat Geeta is the chase of transcendental domain as domain fold of hyper cube 5 as a four fold manifestation layer (3,4,5,6) of summation value (3+4+5+6 = 18) parallel to the 18 disciplines range of Srimad Bhagwat Geeta .

21.   5 space domain as domain fold of hyper cube 5 is only one of its roles as such.

22.   The other roles of 5 space domain are dimension fold of hyper cube 7.

23.   Further as boundary fold of hyper cube 6.

24.   As origin fold of hyper cube 4 .

25.   As base fold of hyper cube 3.

26.   One may further have a pause here and take note that   3 space plays the role of dimension of 5 space, and as such in all the above roles of 5 space, 3 space as well plays its role.

27.   One may further have a pause here and take note that   dimensional frame of 5 space is constituted by 5 solid dimensions.

28.   One may have a pause here and take note that 3 space in the role of dimension , as such also shall be carrying along with itself 4 space in the role of origin of 3 space.

29.   With it 5 solid dimensions set up shall be leading to a set of 5 creative spaces (4 space).

30.   Still further, 4 space is having 5 space in the role of its origin.

31.   As such the above set up of 5 creative dimensions shall be leading to 5 x 5 set up of 5 transcendental dimensions.

32.   It is this feature of transcendental dimensional order of the set up of 5 dimensions which deserve to be comprehended well and to be thoroughly appreciated for imbibing its complete values to acquire deep insight and enlightenment of this phenomenon .

33.   One may further have a pause here and take note that   5 x 5 = 25 is parallel to the transcendental code value of word formulation Vishnu.

34.   It is this attainment which is the attainment of the order of the Disciplines of Yoga of Srimad Bhagwat Geeta .

35.   One may further have a pause here and take note that transcendental code value of formulation Prithvi as well is 25.

36.   As such the Prithvi as the first element, with above range of sequential values of it, shall be bringing us face to face with with the chase phenomenon of Vedic systems of existence

phenomenon of Earth in its dynamic state around its own axes as well as around the Sun and at the same time permitting moon to remain in dynamic state around Earth itself.

37. The chase of this existence phenomenon of Earth is the chase of Vedic systems.

38. It is the chase of Ganita Sutras .

39. Ganita Sutra 1 is the chase step ahead of the East.

40. It will lead to the Polestar.

41. It shall be a chase of motion of the Earth from East to North..

42. The Earth in dynamic state in the space around, as with in Creator's space with transcendental origin accepting solid order dimensional frame permitting transcendence at the origin of each of the solid dimensions and further the compactified state of transcendental origin at the centre of Creator's space, are the features which deserve to be comprehended well for their thorough appreciation to have complete imbibing thereof to acquire deep insight and enlightenment about Vedic systems, Ganita Sutras and the Disciplines of Yoga of Srimad Bhagwat Geeta and the organization of knowledge of Vedic values.

43. One may further have a pause here and take note that there are 25 Verga consonants.

44. These 25 verga consonants are the organization format of 5 sequential transcendence ranges as 5 x 5 format as under:

1	2	3	4	5
2	3	4	5	6
3	4	5	6	7
4	5	6	7	8
5	6	7	8	9

45. One may have a pause here and take note that this organization avails range of values (1,2,3,4,5,6,7,8,9), which is parallel to 9 vowels range.

46. One may further have a pause here and take note that 25 -9 = 16 .

47. This values parallel to the availability of remaining 16 letters of Devnagri alphabet namely 4 Antsatha letters, 4 Ushamana letters and 8 Yama letters.

48. With it, It would be blissful to glimpse as to the potentialities of Vedic Systems to organize whole range of knowledge in terms of a single alphabet.

49. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VI

GLIMPSE ORGANIZATION FORMAT FEATURES

OF DEVNAGRI ALPHABET

1. Students of Vedic Mathematics, Science & Technology shall glimpse the organization format features of Devnagri alphabet.
2. One shall comprehend and appreciate the role of Devnagri alphabet as the starting point as well as the end fruit of the chase of reach for whole range of knowledge.
3. Starting with Devnagri alphabet and having exhaustive coverage of whole range of knowledge and as a end fruit reaching back at Devnagri alphabet is the feature of the Devnagri alphabet, which makes it of unique feature.
4. This feature of beginning and end meeting at the same " Ment" makes it of a cyclic and self referral feature.
5. The range of chase steps extended by addition of Om formulation as the beginning source reservoir of values as the start with letters and Pranva as the end values reservoir as the last letter.
6. This makes it a range of 1 +50+1 = 52 letters.
7. The number value 52 permit reorganization as 13 x 4 which is parallel to exhaustive coverage of 4 space domain along its all the four dimensions in terms of hyper cubes of 13 edges set up.
8. One mayfurther have a pause here and take note that number value 50 is parallel to 10 x 5 = 50 coordinates fixation of creative boundary of 10 components of transcendental domain.
9. Further It would be blissful to take note that the classification of 50 letters as 50 = 9+25+16 is parallel to the values triple (3^2, 5^2, 4^2) parallel to right angled triangle (3,4,5) of area 6 units.
10. One may have a pause here and take note that the values quadruple (3,4,5,6) is parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5 .
11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VII

SEQUENTIAL CHASE OF PUSHPIKAS OF

ADHIYAYAS 1 TO 5

1. It would be a blissful exercise to have sequential chase of Pushpikas of Adhiyayas 1 to 5.
2. The syllables range of Pushpikas of adhiyayas 1 to 5 is (48,45,45, 50, 47)
3. This values range is of organization features (40+ 8, 40+5, 40+5, 40+10, 40+7) .
4. Pushpika format is parallel to the format of hyper cube 5 .
5. Hyper cube 5 accepts transcendental origin (5 space as origin).
6. 4 space accepts 5 space as its origin.
7. 4 space also plays the role of creative boundary of 5 space.
8. 4 x 4 format avails values range (1,2,3,4,5,6,7).
9. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
10. It would be a blissful exercise to chase format features of Pushpika of adhiyayas 1 to 5 parallel to above organization format features of hyper cube 4

VIII

DIMENSIONAL DOMAINS SPLIT SPECTRUM

WITH IN CREATOR'S SPACE.

1. Students of Vedic Mathematics, Science & Technology shall comprehend and appreciate the domains split spectrum phenomenon of Creator's space and dimensional synthesis phenomenon of Creator's space and transcendental ranges synthesis phenomenon of transcendental domains format with in Creator's space.
2. Dimensional domains split spectrum is of sequential split steps.
3. The dimensional domain at its start with stage is a single entity spectrum.
4. It as a first step splits into a pair of entities of the order of its dimensions.
5. It, as such becomes a spectrum of pair of entitites.
6. Simultaneously during this split there is also a release of dimension of dimension order, which being of a lesser degree order so it remains latent as far as its presence in the spectrum is concerned..
7. However, at the next step it marks its presence.
8. At the second split step, the pair of entities further split into two pairs of entities each of their dimensional order, which in fact is of the order of dimension of dimension of the start with domains.
9. As such at the second split step, there emerge 5 entities of the order of dimension of dimension of the start with domain.
10. One may have a pause here and take note that if illustratively the start with domain is 6 space domain, then at the first step it shall split into a pair of 4 space domain and at the second step, it would be a spectrum of 5 entities of 2 space order.
11. In general it can be said that N space domain at first step splits in to a pair of (N-2 domains).
12. And at second step, it leads to a spectrum of 5 (N-4 domains) .
13. At third step there would be a reach at 12 entities of (N-6 domains).
14. At fourth step there would be a reach at spectrum of 29 entities of (N-8 domains).
15. At fifth step there would be a reach at 70 entities of (N-10 domains).
16. Illustratively if N=10 then sequentially the spectrum would be of 1 domain of 10 space order, 2 domains of 8 space order, 5 domains of 6 space order, 12 domains of 4 space order, 29 domains of 2 space order and 70 domains of zero space order.
17. One may have a pause here and take note that it is this reach of 10 space domains as 70 domains of 0 order, which enrich the domain split spectrum .
18. The spectrum values range comes to be 1, 2,5,12,29,70) with summation value 119 which permit reorganization as 119 = 7 x 17.
19. One may have a pause here and take note that NVF (foundation) = 119.
20. Further as that 17 is the placement value of Northern Hemi-sphere.
21. Still further as that value 17 is parallel to the transcendental code value of word formulation Atma.
22. Still further as that the upper limit of the linear order is only uptil 7 steps.
23. With it the transcendental origin with its transcendence of transcendental order itself shall be manifesting 7 space limit and it shall be having foundation for its transcendence upward to be of value 7 x 17.
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IX

DIMENSIONAL SYNTHESIS PHENOMENON

WITH IN CREATOR'S SPACE.

1. Students of Vedic Mathematics, Science & Technology shall comprehend the dimensional synthesis phenomenon with in Creator's space.
2. Dimensional synthesis glue is provided by the transcendental origin of Creator's space .
3. Linear order dimensions synthesized sequentially leading to the values (1), (1,1) = 3 (1,1,1) = 6 , (1,1,1,1,) = 10, (1,1,1,1,1,) = 15, ------.
4. Spatial dimensions lead to the synthesis value
   (2) = 2, (2,2) = 4, (2,2,2) = 6, (2,2,2,2) = 8 , (2,2,2,2,2) = 10, ------.
5. Solid dimensions lead to synthesis values (3 = 3), (3,3) = 5, (3,3,3) =6 ,   (3,3,3,3) = 6, (3,3,3,3,3) = 5., -----.
6. Creative dimensions lead to synthesis values (4) = 4, (4,4) = 6, (4,4,4) = 6,   (4,4,4,4) = 4, (4,4,4,4,4) = 0 , --------.
7. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

X

SYNTHESIS OF TRANSCENDENTAL RANGES

1. Students of Vedic Mathematics, Science & Technology shall also comprehend the synthesis phenomenon of transcendental ranges.
2. A pair of transcendental ranges synthesized by availing synthesis value equal to the order of transcendental ranges itself.
3. Linear order transcendental range (1,2,3,4,5) synthesizes with itself availing synthesis value 1 and leads to synthetic value (1+2+3+4+5) +(1) +   (1+2+3+ 4+5) =31.
4. One may have a pause here and take note that the value 31 is parallel to one space playing the role of dimension of 3 space.
5. A step ahead, synthesis of pair of spatial order transcendental ranges (2,3,4,5,6) shall be leading to value 20+2+20 = 42 which is parallel to the value of 2 space playing the role of dimension of 4 space.
6. A step ahead solid order transcendental range (3,4,5,6,7) shall be synthesizing with itself and would be leading to the value 25+3+25 = 53 which is parallel to the value of 3 space playing the role of dimension of 5 space.
7. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
8. It would be a blissful exercise to glimpse format features of above 3 phenomenon
   1. Dimensional domains split spectrum.
   2. Dimensional synthesis .
   3. Synthesis of transcendental ranges.

9. One shall glimpse the happening of above 3 phenomenon with in the Pushpika of Srimad Bhagwat Geeta .
10. One shall also make entries of these phenomenon with in one's TCV dictionary.
11. One shall add detailed notes of their comprehensions of these phenomenon in one's dictionary.
12. One shall further fully comprehend and appreciate the distinguishing features of four fold manifestation format, transcendence phenomenon and domains split spectrum, dimensional synthesis and synthesis of transcendence ranges with in Creator's space accepting transcendental origin.

FILE 8: ATAM SAYYAM YOG

ATAM SAYYAM YOG

I

NUMBER VALUE 6

1. Adhiyaya 6 accepts number value 6 .
2. First 6 primes are (2, 3,5,7,11,13).
3. The summation value of first 6 primes is 31= 2+3+5+7+11+13.
4. Number value 31 is parallel to one space playing the role of dimension of 3 space.
5. Number value 31 permit reorganization as (1+2+3+4+5) + (1) + (1+2+3+4+5).
6. This organization is parallel to synthesis value of a pair of linear order transcendence ranges.
7. The self referral range (1,2,3,4,5,6) is of 6 steps.
8. This self referral range permit organization of a pair of sequential transcendence ranges steps as :
(1,2,3,4,5,6)= (1,2,3,4,5) and (2,3,4,5,6).

9. One may have a pause here and take note that this organization, as such permits a chase of value 6 as the first step of the five steps of the second transcendental range format .
10. It is parallel to chase of organization in terms of a Sathapatya Measuring Rod of hyper cubes 1 to 5 , which shall be covering uptil 5 steps parallel to (1,2,3,4,5) and then with repeated application of this Sathapatya Measuring Rod , the value 6 will become the first step of transcendence range format.
11. The repeated application of Sathapatya Measuring Rod of hyper cubes 1 to 5 , as such shall be reach, as first step uptil adhiyayas 1 to 5 and as second step from adhiyayas 6 to 10.
12. One may have a pause here and take note that number value 10 accepts basic value 1+ 0 = 1 .
13. Further as that number value 10 permit reorganization as 10 = 6+4, which is parallel to pair of values (6,4) which is further parallel to the format of 6 space domain, 4 space dimension .
14. One may further have a pause here and take note that 6 x 4 format accommodates all the 24 double digit numbers of 5 place value.

15. It also would be blissful to take note that adhiyaya 10 is Vibhooti Yoga of 42 shalokas range, parallel to 42 shalokas range of adhiyaya 4 (Gyan Karam Sanyas Yog) of Srimad Bhagwat Geeta,

16. Adhiyaya 10 amongst others enlightens as that Lord Krishna is Akara, the first syllable (10.33) .

17. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

18. It would be blissful to take note that the repeated application of Sathapatya Measuring Rod as such may also permits us chase in the reverse orientation as well from adhiyaya 10 to adhiyaya 6 .

19. It would further be very blissful to take note that parallel to Akara being first syllable, number value 6 is also of value 1 as the first step of second time application of the Sathapatya Measuring Rod .

II

NUMBER VALUE 6 TO NUMBER VALUE 28

1. The word formulation *Kaya* accepts transcendental code value 6.
2. word formulation Braham accepts transcendental code value 28.
3. Number 6 is first perfect number.
4. It accepts 3 proper divisors namely (1,2,3).
5. Number 28 is second perfect number.
6. It accepts 5 proper divisors namely (1,2,4,7,14).
7. One may have a pause here and take note that the summation value of first 5 primes namely (2,3,5,7,11) is 28.
8. It also would be blissful to take note that the number value 28 is the biggest composite number between the consecutive pair of primes (23,29).
9. This way the first perfect number gets related to number value 3.
10. On the other hand second perfect number 28 gets related to number value 5.
11. One may have a pause here and take note that third perfect number 496 accepts 9 proper divisors, namely (1,2,4,8,16,31,62,93,124, 248).
12. One may further have a pause here and take note that number value 5 is of middle placement of 9 numeral range (1,2,3,4,5,,6,7,8,9).
13. And number value 3 is of middle placement of 5 numeral range (1,2,3,4,5).
14. It also would be very blissful to take note that of the range of values 1 to 28 , there are 3 triple of consecutive composite numbers namely (8,9,10) , (14,15,16) , and (20,21,22).
15. Of this range there is only one array of 5 consecutive composite numbers namely (24,25,26,27,28).
16. One may further have a pause here and take note that 3 is the biggest prime divisor of first perfect number 6.
17. Number 7 is the biggest prime divisor of second perfect number 28.
18. Number 31 is the biggest prime divisor of third perfect number 496.
19. It would be blissful to take note that values triple (3,7,31) are individually associated with one or the other feature of linear order 3 space of 7 geometries range and the synthesis value of pair of linear order transcendence ranges being 31, which itself is the summation value of first 6 primes namely (2,3,5,7,11,13).

20. One may further have a pause here and take note that of this 6 primes range , only one of them namely prime 2 is an even number value while the remaining 5 numbers values (3,5,7,11,13) are the odd numbers values.

21. These 5 odd numbers values (primes) permit reorganization as :
    i)   3 = 2 x 1+1 which is parallel to 3 geometries range of 8 space.
    ii)   Number value 5 = 2 x 2 +1 is parallel to 5 geometries range of 2 space.
    iii)   Number value 7 = 2 x 3+1 is parallel to 7 geometries range of 3 space.
    iv)   Number value 11= 2 x 5 +1 is parallel to 11 geometries range of 5 space.
    v)   Number value 13 = 2 x 6 +1 is parallel to 13 geometries range of 6 space.

22. One may have a pause here and take note that the above 5 steps long odd primes range (3,5,7,11,13) leads to geometries ranges of (1,2,3,5,6 spaces)

23. One may have a pause here and take note that here 4 space is going out of range.

24. One may further have a pause here and take note that   amongst the range of first 6 primes, even prime (2) had gone out of the range of odd primes.

25. Now 4 space also has gone out of the range of geometries ranges.

26. It brings us face to face with as that 2 space and 4 space are inter-related each other as 2 space being in the role of dimension of 4 space.

27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

<center>III</center>

<center>NUMBER VALUE 13</center>

1. Number value 13 permits reorganization as 13 = 2 x 6 + 1.
2. This organization of 13 = 2 x 6+1 is parallel to 13 geometries range of 6 space.
3. It would be very blissful to take note that 4 space plays the role of dimension of 6 space and with in 4 space 12 edged cube accepts 13th edge.
4. Further it would be very blissful to take note that following formulation accept transcendental code value (13)
   i) Chit   ii) Akshar   iii) Yagya

5. One may have a pause here and take note that adhiyaya 6 enlightens us about 20 three conceptual terms, in reference to conceptual formulation Braham.

6. As the word formulation Braham accept transcendental code value 28, as such the inter-relationship of above term (Yagya, Akshar and Chit) with Braham deserve to be chased as inter – relationship of values pairs (28,13).

7. One may have a pause here and take note that number value 28 permit reorganization as 28 = 13 + 15.

8. One may further have a pause here and take note that   4 space accept transcendental origin (5 space as origin of 4 space).

9. Further as that 5 space domain accept solid dimensional order of 5 dimensions of total dimensional value 3 x 5 = 15.

10. Still further as that with in 4 space domain, 12 edged cube manifests as additional edge i.e. 13th edge and hyper cube 4 as 13th edged cube swaps 4 space domain.

11. One may further have a pause here and take note that number value pair (15,13) is parallel to the format (domain fold, dimension fold).

12. Still further the number values pair (15,13) also accept format features of 15 geometries range of 7 space and 13 geometries range of 6 space.

13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IV

ADHIYAYA 1 AND ADHIYAYA 6

1. Adhiyaya 1 of Srimad Bhagwat Geeta is a scripture of 47 shalokas.
2. Adhiyaya 6 of Srimad Bhagwat Geeta is also a scripture of 47 shalokas.
3. Pushpika of adhiyaya 1 is a scripture of 48 syllables.
4. Pushpika of adhiyaya 6 is a scripture of 47 syllables.
5. Adhiyaya 1 is Arjun Vishad Yog.
6. Adhiyaya 6 is Atam Sayyam Yog.
7. Arjun Vishad Yog accepts transcendental code value 19+24+12
8. Atam Sayyam Yog accepts transcendental code value 16+25+12.
9. One may have a pause here and take note that transcendental code value of Arjun Vishad Yog is of summation value 19+24+12 = 55.
10. The transcendental code value of Atam Sayyam Yog is of summation value 16+25+12 = 53.
11. One may have a pause here and take note that numbers values pair (55, 53) is of the format of (domain, dimension).
12. One may have a pause here and take note that this will bring to focus of adhiyaya 1 vis-à-vis the focus of adhiyaya 6 .
13. One may further have a pause here and take note that number value 53 is parallel to the set up of 3 space as dimension structuring 5 space as domain.
14. Further as that number value 53 permit reorganization as 3+4+5+6+7) + (3) + (3+4+5+6+7).
15. This organization is parallel to synthesis of a pair of solid dimensional order transcendence range.
16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
17. It would be a blissful exercise to glimpse the differences of the Disciplines of Arjun Vishad Yog and Atam Sayyam Yog.

V

TCV DICTIONARY

1. One shall up to date one's TCV dictionary by making entries of word formulation of adhiyaya 6.
2. Along with these word formulations , one shall also tabulate their transcendental code values.

3.   Further one shall append one's elaboration note of the values comprehension of these terms by the Sadhakas.
4.   Here one may also tabulate the organizational format features differences of adhiyaya 1 and adhiyaya 6 .
5.   Further one shall also tabulate the differences of values of Disciplines of Arjun Vishad Yog and Atam Sayyam Yog.
6.   One may specifically chase for comparative comprehension of the format features and values of Pushpikas of adhiyaya 1 and adhiyaya 6 .
7.   It would be blissful to take note that Pushpikas of adhiyayas 1 to 18 avail syllable of the range (45,46,47,48,49,50,51,52).
8.   It would be a blissful exercise to tabulate frequencies of occurrence of these syllable ranges as pushpikas of adhiyayas 1 to 18.
9.   In particular it would be a blissful to take in to consideration the frequency of syllables 48 and syllables 47.
10.   It would be further blissful to take note as to Pushpikas of which of the adhiyayas are having syllable 48 and which of them are having syllable 47.

VI

VALUES STRINGS

1.   One shall visit and revisit the text of adhiyaya 6 of Srimad Bhagwat Geeta and to glimpse the values strings being availed to reach at format features of Disciplines of Atam Sayyam Yog.
2.   Mann, Budhi, Chit Ahankar as Antakaran, and Atma, Parmatma and Braham values string deserve to be glimpsed and imbibed fully.
3.   Formulation Mann accept transcendental code value 19.
4.   Word formulation Budhi accept transcendental code value 25.
5.   Word formulation Chit accept transcendental code value 13.
6.   Word formulation Ahankar accept transcendental code value 27.
7.   Transcendental code value Antakaran accept transcendental code value 41.
8.   Word formulation Atma accept transcendental code value 17.
9.   Word formulation Parmatra accept transcendental code value 37.
10.   Word formulation Braham accept transcendental code value 28.
11.   Let us reorganize these transcendental code values in sequential increasing order.
12.   It brings us the following values range:
      13, 17, 19, 25,27,28,37,41.

13.   It would be a blissful exercise to reach at geometric formats of these numbers   values .

14.   Numbers value 13 is parallel to 13 edged cubes with in 4 space.

15.   Number value 17 is parallel to placement value of Northern Hemi-sphere.

16.   Number value 19 is parallel to placement value of Southern Hemi-sphere.

17.   Number value 25 is parallel to value of Prithvi.

18.   Number value 27 permit reorganization as 3^3 which is parallel to half 3

      dimensional frames of solid dimensions.

19. Number value 28 is parallel to second perfect number. Permit reorganization as 4 x 7 , full expression range of linear progression along all the 4 dimensions of 4 space.

20. Number value 37 is parallel to the transcendental code value of word formulation Sri Bhagwan.

21. This value is also parallel to split of the self referral range (of 6 steps) in to a synthesized set up of a pair of linear order transcendental ranges of synthetic value (31).

22. Number value 41 is parallel to the reach of a Sathapatya Measuring Rod of hyper cubes 1 to 4 / 4 space measuring rod.

23. One may have a pause here and take note that 4 space plays the role of dimension of 6 space.

24. Further as that while Lord Vishnu , overlord of 6 space is the presiding deity of Sathapatya Measuring Rod of 6 space while Lord Brahma , Creator of the Supreme, 4 Head Lord, is the presiding deity of this measuring rod.

VII

YOGA DISCIPLINE

1. Simple English rendering for Sayyam means to remain with in disciplines of values.
2. Atam Sayyam means to follow the discipline of virtues of Atman.
3. Human frame is the format of " Shud Chakras".
4. Features of these Chakras , as their external characteristics, are preserved as being of the sequential order of values range " 2,4,6,8,10,12"
5. This values range is parallel to boundary components of hyper cubes 1 to 6.
6. Yoga Discipline would be a flow of values along Shud Chakras format as a flow with in the array of boundaries of components " 2,4,6,8,10,12" .
7. Adhiyaya 6 commands that sitting posture is to be such that the backbone is straight and eyes focus is to be upon the tip of the nose .
8. One may have a pause here and take note that 6 chakras location seat is the tip top of the Head.
9. Location seat of fifth chakra is with in throat.
10. Chakra 4 has the location seat with in the heart seat.
11. Chakras 3 & 2 are of location seats with in the outlet seats of the lower part of the body.
12. Chakra 1 is of the location seat at the middle of the pair of eyes as a meeting point of the root of the nose.
13. One shall sit comfortably and blissfully glimpse location organization and coordination of the seats of the Shud Chakras.
14. One shall visit and revisit this location seats organization and coordination of Shud Chakras.
15. It would be blissful to take note that sixth and first chakras are coordinated by the domain of head portion of the body.
16. Chakras 3, 2 and 4 are with in the trunk portion of the body.
17. Chakra 5 is with in the coordinating throat part of the body, coordinating the head portion and trunk portion of the body.

18. It would further be blissful to take note that the structural set up of the backbone is of 33 components.
19. Number value 33 is availing number value 3 for both digit placements.
20. It is parallel to the placement of pair of 3 dimensional frames of half dimensions of single 3 dimensional frame of full dimensions.
21. It would be very blissful to take note that during split of a 3 dimensional frame into a pair of 3 dimensional frame, there would be a release of 4 space at the origin.
22. So, the flow with in the backbone.
23. So, the effect of meditation during the posture being commanded as to have backbone in straight posture.
24. The sixth chakra location seat is at the tip top of the head.
25. One may have a pause here and take note that it is in straight exposure to the Sun.
26. Sun has number value 6.
27. Sun is a 6 space body.
28. Shud Chakra format is format of 6 space.
29. The location wise 6 chakra has two fold connection, firstly with 5th chakra and secondly with 1st chakra.
30. It would be blissful to take note that 6 = 1+5.
31. Students of Vedic Mathematics, Science & Technology shall firstly glimpse the formats of hyper cubes 1,2,3,4,5 & 6.
32. Students chasing 26 meters organization may take note that NVF (Nose) = 53 and NVF (Eye) = 35 and that numbers values pair (35,53) constitutes a reflection pair of numbers.
33. It would further be blissful to take note that number value 53 is parallel to the structural set up of 3 space in the role of dimension of 5 space.
34. Further it would be very blissful to take note that number value 35 is parallel to transcendental code value of formulation Udgit.
35. Still further it would be very blissful to take note that number value (-35) is parallel to the structural format of (-5 space) playing the role of dimension of (-3 space).
36. It would further be very blissful to take note that the values range as under is the values range of 9 steps.
(-35, -24, -13, -2, 9, 20, 31, 42, 53)

37. It would be very blissful to take note that the above range of values is of structural organization of the range of -5 space in the role of dimension to 3 space in the role of dimension .
38. It is blissful range (-3, -2, -1, 0, 1,2,3,4,5).
39. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

EXPERIENCES CHAPTER OF TCV DICTIONARY

1. Sadhakas shall open a new chapter for one's TCV dictionary to analyst one's experience of understanding the structural format of one's own body.
2. One shall visit and revisit this chapter.
3. One shall up to date this chapter at every opportunity of new experience.
4. It would be blissful to take note that ultimately one shall be glimpsing that Sathapatya Measuring Rod is the manifestation format of human body as well.
5. Sathapatya Measuring Rod is the manifestation format of Solar universe.
6. Manifestation format of Sathapatya Measuring Rod is the flow path of transcendental domain values.
7. Organization of knowledge of one Veda as 4 Vedas is along the Sathapatya Measuring Rod format itself.
8. It is this glimpsing and experience which shall be giving confidence to oneself that one is really on the meditation path of Atam Sayyam Yog.
9. The reach ahead is of Brahman domain.
10. In a way it is a reach of number value 6 to number value 28.
11. A step ahead, the reach is to be where artifices of numbers as well as the dimensional frame dissolve their differences and every step becomes the same like $1^0 = 1^1 = 1^{-1} = 1^2$ and so on.
12. This will take us from transcendental code values of Devnagri alphabet to Vedic code values of Devnagri alphabet.
13. This leads to 9 numerals format.
14. Whole range of values get reduced to values 1 to 9 .
15. There are 9 vowels.
16. These transform in to syllables (Aksharas)
17. Every vowel is of same value, and this value does not accept a measure.
18. So, Vedic code does not attach any value to the vowels.
19. Only consonants are attached values.
20. That too, for first 9 consonants , while 10th consonant as well is not attached any value.
21. Then the further array of 9 consonants are associated values.
22. 10th consonant in that sequence is also not attached any value.
23. This brings us face to face with a reach to value 10 as a reach which cannot be attached any value except that it is value free value.
24. It is Par-Braham.
25. One may have a pause here and take note that number value 6 accepts reorganization as 6 = 0+1+2+3 which is of zero dimensional order reaching uptil 3 space as origin.
26. Number value 10 accepts reorganization as 10 = 1+2+3+4 which is of linear dimensional order accepting 4 space as origin.
27. It, as such is a reach uptil and beyond the reach of 3 space and enlivened 4 space, the Creator's space ahead with transcendental base..

FILE 9: GYAN VIGYAN YOG

GYAN VIGYAN YOG

I

Adhiyaya 7

1.   Adhiyaya 7   accept association of number value 7 .

2.   Adhiyaya 7 is a scripture of single Uvacha

3.   Adhiyaya 7 is the first Adhiyaya of single Uvacha

4.   Adhiyaya 7 , in its entirety is the enlightenment of Lord Krishna about himself and the way Giani is fulfilled with His enlightenment.

5.   Lord Krishna is incarnation of Lord Vishnu .

6.   Lord Vishnu is the presiding deity of 6 space.

7.   Lord Vishnu is also the presiding deity of Sathapatya Measuring Rod .

8   6 space has 7 space as its origin.

9   With it, it is one of the format features of the chase format of the enlightenment organization of Adhiyaya 7.

II

GYAN VIGYAN YOG

1.   Adhiyaya 7 is Gian Vigyan Yog.
2.   Formulations Gian, Vigyan and Yog accept respectively transcendental code values (21, 30, 12).
3.   One may have a pause here and take note that number value 21 permit reorganization as 21 = 1+2+3+4+5+6 which is parallel to the organization format of Sathapatya Measuring Rod of 6 space domain synthesized as of coverage range of synthetic set up of hyper cubes 1,2,3,4,5 & 6.
4.   This as such brings us face to face with this another feature of 6 space.
5.   One may have a pause here and take note that earlier we have been face to face with features of 6 space accepting 7 space as its origin.
6.   Number value 30 accepts organization as 30 =6 +7+8+9 .
7.   The organization 30 = 6 +7+8+9 is parallel to set up of quadruple numbers (6,7,8,9) which is further parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 accepting 6 space in the role of dimension .
8.   This, as such brings us face to face with one another feature of 6 space.
9.   One may have a pause here and take note that previously we have been face to face with a pair of features namely (1) 6 space accepts 7 space as origin, and (2)   6 space domain accepts coverage by a Sathapatya Measuring Rod synthesized by hyper cubes 1,2,3,4,5,& 6 .
10.   In that sequence, the third picture coming to focus is that 6 space plays the role of dimension and it leads to creation of hyper cube 8 of four fold manifestation layer (

6,7,8,9) of summation value 6+7+8+9 = 30 which is parallel to transcendental code value of formulation Vigyan and further it is also parallel to the range of 30 shalokas of Adhiyaya 7 itself.

11. The word formulation Yog accepts transcendental code value 12.
12. One may have a pause here and take note that number value 12 is parallel to transcendental boundary (5 space as boundary) of 12 components of self referral domain (6 space) .
13. With it, we come to this as one another , i.e. the fourthfeature of 6 space.
14. One may have a pause here and reglimpse the following features of 6 space being focus by Gyan Vigyan Yog.:
    1. 6 space accepts 7 space as origin.
    2. 6 space domain accepts coverage in terms of Sathapatya Measuring Rod synthesized by hyper cube s 1,2,3,4,5,6.
    3. 6 space as dimension creates hyper cube 8 format of four fold manifestation layer (6,7,8,9) of summation value 30 which is parallel to transcendental code value of formulation Vigyan.
    4. 6 space accepts 5 space in the role of boundary of 12 components.
15. One may have a pause here and take note that the chase of Adhiyaya 7 will bring us face to face with organization feature of this text of 30 shalokas of shalokas ranges (1 to 7, 8 to 12, 13 to 19, 20 to 23 and 24 to 30).
16. One may have a pause here and take note that this split as reorganization brings us face to face with reorganization for number value 30 as of values range (7,5,7,4, 7).
17. One may have a pause here and take note that this five fold organization of the text as such brings to focus the flow of transcendental values .
18. One may further have a pause here and take note that values triple (7,5,7) leads to values triple of opposite orientation (-7, -5, -7) and the same leads us to dimensional synthesis (-7, -7) = (-5).
19. Still further this reach uptil (-5) in its opposite orientation leads to +5.
20. One may have a pause here and take note that parallel to number value 5, is the transcendental domain (5 space domain).
21. 5 space accepts a solid dimensional order.
22. 5 space accepts domain split as a spectrum of pair of entities (3,3).
23. One may have a pause here and take note that the split of a 3 dimensional frame releases 4 space at its origin.
24. One may have a pause here and take note that it is parallel to the fourth value of the string (7,5,7,4,7,).
25. Further as that 4 x 4 , a spatial format shall be covering a range of values (1,2,3,4,5,6,7) which shall be taking us to the fifth value of the chain of values (7,5,7,4,7).
26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
27. It would be a blissful exercise to rechase above organization values chain (7,5,7,4,7) in its reverse orientation which shall be of the format (7,4,7,5,7) .
28. One may have a pause here and take note that in this reversal of orientations, it is only the replacement of the values pair (4,5) swapping their places.
29. A chase of the text of Adhiyaya 7 in its reverse orientation shall be further bringing us face to face with the values and features of Gian, Vigyan Yog .
30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

PUSHPIKA OF ADHIYAYA 7

1.   The Pushpika of Adhiyaya 7 is a scripture of 48 syllables.
2.   Number value 48 permit reorganization as $48 = 2 \times 4 \times 6$.
3.   It, as such brings us face to face with transcendence values triple (2,4,6) parallel to the format of 6 space as domain, 4 space as dimension and 2 space as dimension of dimension .
4.   One may have a pause here and take note that this is the another feature of 6 space domain .
5.   It is this feature which deserve to be comprehended well for its thorough appreciation and complete imbibing to acquire deep insight and enlightenment about 6 space domain .
6.   One may have a pause here and take note that one feature of 6 space domain has been that it permits its coverage in terms of Sathapatya Measuring Rod of hyper cubes 1 to 6.
7.   The second feature of 6 space domain is that it permits transcendence uptil its spatial dimension of dimension .
8.   The another feature of 6 space domain has been that it accepts transcendental boundary (5 space as boundary).
9.   One may have a pause here and take note that 5 space domain as well accepts transcendence parallel to values triple (1,3,5) with 5 space as domain, 3 space as dimension and 1 space as dimension of dimension .
10.   One may further have a pause here and take note that   the simultaneous transcendence at the transcendental boundary as well as at self referral domain is the phenomenon which deserve to be comprehended well.
11.   The other feature of 6 space domain as that it accepts 7 space in the role of origin and further as that 6 space in the role of dimension creates hyper cube 8 deserve to be comprehended well.
12.   It is this reach from number value 6 to number value 7 and to number value 8 deserve to be chased .
13.   One may further have a pause here and take note that   number value 7 is also parallel to the upper limit of linear progression in the form of 7 geometries range of 3 space of linear order.
14.   As such to have a transition from linear order to spatial order, there would be a need to firstly reach at the spatial order, which would be available with in 6 space domain at its dimension of dimension level while linear order availability is at dimension of dimension level of 5 space domain.
15.   As such the transition from linear order to spatial order, that way, shall be bringing us face to face with the format features of 1 space in the role of dimension of dimension of 5 space and 2 space being in the role of dimension of dimension of 6 space.
16.   As such the sequential chase of linear sequencing which has its limit only uptil value 7 , shall be compelling us that for attaining transition from linear order to spatial order, there is to be a reach at dimension of dimension order which that way shall be making it as that the shift is to be from number value 7 to number value 6 and it is this feature which deserve to be comprehended well.
17.   One may further have a pause here and take note that   it is this format feature which is coming to focus in the set up of Pushpika of Adhiyaya 7 which is a scripture of 48 syllables permitting reorganization as $48 = 2 \times 4 \times 6$.
18.   One may have a pause here and take note that 6 space plays the role of dimension of 8 space, and that way a reach to number value 8 would be at dimensional level.

19. One may further have a pause here and take note that one of the feature of Gyan, Vigyan Yoga is that formulation Vigyan accepts transcendental code value 30 which permit reorganization as 30 = 6+7+8+9 which is parallel to set up of quadruple values (6,7,8,9) which is further parallel to the four fold manifestation layer (6,7,8,9) of hyper cube 8 accepting 6 space in the role of dimension .

20. One may have a pause here and take note that this brings to focus as that the chase steps at domain level take us from value 6 to value 7 and further from value 7 to value 8.

21. At dimensional order level , the linear order reach uptil dimension of dimension level along 5 space domain shall be transitting into spatial dimensional order with in 6space domain and as such the same at dimension of dimension level shall be taking us back from value 7 to value 6 .

22. And the reach from value 6 to value 8 would be a reach along the format of 6 space in the role of dimension of 8 space as domain.

23. One may further have a pause here and to recapitulate the above organization features :
    1. Reach from value 6 to value 7 is a reach along domains sequential coordination..
    2. Reach from linear order to spatial order is a reach from dimension of dimension level of 5 space to dimension of dimension level of 6 space.
    3. A reach from value 6 to value 8 is a reach along the dimension to domain reach format.

24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

25. It would be a blissful exercise to visit and revisit the above reach in the sequential order :
    i) As a first step along domain format from value 7 to value 8 .
    ii) As a second step from value 8 to value 6 along the domain to dimension format.
    iii) A reach from value 7 to value 6 as a reach from dimension of dimension of dimension of 7 space domain to a reach at the dimension of dimension of 6 space domain.

26. One may have a pause here and take note that 0 space plays the role of dimension of dimension of dimension of 6 space domain.

27. And further as that 0 space also plays the role of dimension of 2 space which is dimension of dimension of 6 space.

28. One may further have a pause here and take note that this sequential quadruple steps flow with in 6 space domain and 7 space domain are of quadruple values set ups (6,4,2,0) and (7,5,3,1).

29. It brings us face to face with a reach from 6 space domain to 7 space domain at dimension of dimension of dimension level as a reach from 0 space format to 1 space format, being of the sequential increase format parallel to the sequential progression format of 6 space as domain and 7 space as domain.

30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

31. It would be a blissful exercise to chase a reach from number value 7 to number value 8 , as well as to number value 6 , in its both orientations of reach from number value 8 and back from number value 8 and also a reach to number value 6 and back from number value 6 .

CONCEPTUAL PAGE OF TCV DICTIONARY

1. One shall up to date the conceptual page of one's TCV dictionary by making entries of conceptual terms of Gyan Vigyan Yog.
2. One shall glimpse and chase the enlightenment values, virtues, formats and features of text of Adhiyaya 7.
3. As a first step one shall glimpse the shalokas 1 to 7 of Adhiyaya 7 .
4. As a second step one shall glimpse shalokas 8 to 12 of Adhiyaya 7.
5. As a third step one shall glimpse shalokas 13 to 19 of Adhiyaya 7.
6. As a fourth step one shall glimpse shalokas 20 to 23 of Adhiyaya 7.
7. And finally one shall glimpse shalokas 24 to 30 of Adhiyaya 7.
8. It would be a blissful experience to distinctively glimpse the values and features of Gyan, and of Vigyan.
9. One shall tabulate the sequential reach of 6 steps of formats of hyper cubes 1 to 6 as coverage range of 6 space domain being the coverage range of Gyan.
10. One may further have a pause here and reglimpse the 6 phases and stages of Gyan domain coverage of 6 space domain parallel to Shud Chakras format of human body.
11. One shall further glimpse values of Vigyan as a four fold format of hyper cube 8 being created by 6 space in the role of dimension of 8 space.
12. One shall distinctively tabulate the format features of 6 space domain and of 6 space domain in the role of dimension .
13. One shall further chase 6 space domain being of the feature of transcendence format (6,4,2) and further to chase role of 6 space in the role of dimension permitting organization of hyper cube 8 as of values range (7,5,7,4,7) in its both orientations.

V

TECHNICAL TERMS PAGE OF TCV DICTIONARY

1. One shall up to date technical terms page of TCV dictionary by including terms of Adhiyaya 7.
2. Along with these terms one shall tabulate their respected transcendental code value .
3. One shall also include the values chains of the string of technical terms.
4. Illustratively the " Prakarti" is being chased here in terms of its two formats, firstly as Jar Prakarti and secondly as Chetan Prakarti.
5. The eight fold feature of Jar Prakarti deserve to be distinctively chased .
6. The eight fold of Jar Prakarti being 5 Mahabhoots (Prithvi, Apa, Agni, Vayu and Akash) and 3 values of Antahkaran namely Mann, Budhi and Ahankar.
7. One shall glimpse this value chain and formulations string and to express oneself fully about its comprehension.
8. The fourth value of Antahkaran namely " Chit" is the distinguishing feature of the Chetan Prakarti.
9. Likewise the text of Adhiyaya 7 being glimpsed and reglimpsed for its values chase formats to be " Yukt Chetsa"

YUKT CHETSA

1. The formulation Yukt Chetsa accepts transcendental code value 28.
2. Number value 28 is parallel to transcendental code value of word formulation Braham.
3. Number value 28 is second perfect number.
4. Number value 6 is the first perfect number.
5. Number value 6 accepts only 3 proper divisors with 3 as the biggest prime divisor.
6. Number value 28 accepts 5 proper divisors with 7 as the biggest prime divisor.
7. Numbers values 3 and 7 are inter-related as 3 space accepting 7 geometries range.
8. The synthesis value of triple dimensions of any order lead to synthesis value 6
9. 6 space accepts only 7 geometries of non-negative signature.
10. 3 space accepts a complete range of 7 geometries .
11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
12. It would be a blissful exercise to glimpse and re-glimpse the values of formulation Yukt Chetsa.
13. One shall include this technical term in TCV dictionary.
14. The formulation Yukt Chetsa is also a conceptual term of very big range of values and virtues.
15. One shall express fully about one's comprehension and appreciation and imbibing of the values and virtues of " Yukt Chetsa".

VII

GYANI

1. The word formulation Gyani accept transcendental code value 24.
2. Number value 24 accepts reorganization as 24 = 4 x 6 which is parallel to the set up of a dimensional frame of 6 dimension of creative order for 6 space domain.
3. The number value 24 = 6 x 4 as 6 x 4 grid accommodates all the 24 double digit number of 5place value system.
4. One shall glimpse and re-glimpse word formulation Gyani.
5. It shall be glimpsed as a technical term of transcendental code value 24.
6. It shall also be glimpsed as a conceptual term parallel to the creative dimensional frame of Self Referral domain.
7. One shall simultaneously glimpse pair of values (24, 28) which accept reorganization as (6 x 4, 7 x 4).
8. This pair of values further deserve to be chased as values formats of pair of words formulations (Gyani and Yukt Chetsa) .
9. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

CHIT

1. Antahkaran (ultimate supports) of human existence is of four fold namely Mann, Budhi, Chit and Ahankar.
2. Of these Mann, Budhi and Ahankar constitute one class.
3. Chit constitutes the second class of Antahkaran.
4. Simple English rendering for Chit is the consciousness state.
5. Intelligence field is created with in consciousness state.
6. Mind creates this field.
7. Ahankar is the upper limit of this creation attainment.
8. The consciousness state , with in which the other three folds mark their existence, have their limitations as those being of their know individual support except that of consciousness state (Chit).
9. The Chit (consciousness state) in its pure state is capable of fulfilling itself to be (Yukt Chetsa) a fulfilled reservoir of transcendental values of existence phenomenon of Brahman domain.

IX

CHASE AS DIVYA GANGA FLOW ALONG OM FORMULATION

1. Transcendental values flow permits its chase as Divya Ganga Flow along Om formulation.
2. Bindu Sarovar fulfilled with 6 space domain structures leads to 7 streams flow from with in Bindu Sarovar as first component of Om formulation for reach of this 7 streams flow uptil second component (Ardhmatra) of Om formulation.
3. 6 space domain accepts creative dimensional order (4 space in the role of dimension).
4. With it, a creative dimensional frame of 6 dimensions come into existence for sustenance of structural frame with in Bindu Sarovar.
5. 7 streams flow as such becomes the creation of the transcendental origin (5 space as origin) of Creator's space (4 space).
6. One may have a pause here and take note that the organization of the text of Adhiyaya 7 as of values string (7 ,4,7, 5,7) with its opposite orientation (7,5,7,4,7) just makes swapping of places for values 4 and 5.
7. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
8. It would be a blissful exercise to chase the churning process with in Bindu Sarovar as reservoir of 6 space domain features and values with in creative dimensional frame of 6 dimensions and the churning at the transcendental origin of creative dimensional order creates 7 streams flow of 7 space with in a dimensional frame of transcendental order of 7 dimensions.
9. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
10. The churny with in creative dimensional frame of 6 dimensions with 2 space playing the role of dimension of 4 space, as such shall be bringing us face to face with the print out of four dimensional frame with in spatial dimension format as a set up of a Swastik.
11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
12. It is the glimpsing, appreciation and imbibing of the emergence and manifestation of Swastik frame at the dimension of dimension level of 6 space domain which shall be perfecting one's insight and enlightenment about this existence phenomenon of 6 space domain providing a reach to the Brahman domain
13. It is going to be a reach from number value 24 (6 x 4 = 24) to number value 7 x 4.

14. The reach from number value 6 x4 = 24 to number value 7 x 4 = 28 is a attainable reach of Gyani as Yukt Chetsa.
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

X

GYAN KARAM YOG AND GYAN VIGYAN YOG

1. Formulation Gyan accepts transcendental code value 21.
2. Formulation Karam accepts transcendental code value 14.
3. Values pair 21, 14 accepts reorganization as (3 x 7, 2 x 14).
4. This organization focuses upon linear progression along triple dimensions and along a pair of dimensions respectively.
5. The formulation Vigyan accepts transcendental code value 30.
6. The values pair (21, 30) accepts reorganization as (3 x 7, 3 x 10).
7. This organization further permits reorganization as (3 x (2 x 3+1) and as 3 x (3x 3+1).
8. One may have a pause here and take note that this reorganization amounts to firstly a chase along 3 dimensions as of value 2 x 3+1 which is parallel to 7 geometries range of 3 space.
9. And secondly as 3 x (3 x 3+1) is parallel to chase along all the 3 dimensions a synthetic chase of (2 x 1 +1) and (2 x 3+1) which is parallel to a chase of synthetic set up of geometries range of 1 space and geometries range of 3 space.
10. One may have a pause here and take note that 1 space plays the role of dimension of 3 space.
11. 1 space has 3 geometries range.
12. 3 space has 7 geometries range.
13. The synthetic range of geometries of 1 space and of 3 space makes it parallel to value 3+7 = 10.
14. One may have a pause here and take note that the value 30 = 3 x 10 as such is a value 10 along all the 3 dimensions.
15. This value (10) along all the 3 dimensions, firstly as glimpsed above is a synthetic set up of geometries range of 1 space and geometries range of 3 space.
16. Further it would be blissful to take note that 10 = 1+2+3+4 which is parallel to a set up of quadruple values (1,2,3,4) which is further parallel to four fold manifestation layer (1,2,3,4) of hyper cube 3.
17. It is this feature of distinguishing value of Gyan Karam Yog and Gyan Vigyan Yog which deserve to be comprehended well for its thorough appreciation to have its complete imbibing for deep insight and enlightenment of distinctive formats, features , values and virtues of disciplines of Gyan Karam Yog and Gyan Vigyan Yog.
18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
19. It would be a blissful exercise to chase and rechase the distinction between the Disciplines of Gyan Karam Yog and Gyan Vigyan Yog.

FILE 10: AKSHAR BRAHAM YOG

AKSHAR BRAHAM YOG

I

BASIC POSERS

1. Adhiyaya 7 concluded with basic and same have been taken up for answers in Adhiyaya 8.
2. This, this way, makes a continuity of Adhiyaya 7 and Adhiyaya 8.
3. It is this continuity of values of Disciplines of Gyan Vigyan Yog and Akshar Braham Yog, which deserve to be fully appreciated.
4. This is the continuity feature of number value 7 and number value 8.
5. It is continuity feature of structural organizations of linear order which takes uptil 7 steps progression as its limits reach and from there onwards is picked up and continuity is maintained by the spatial order.
6. One may have a pause here and take note that hyper circles 1 to 7 progressively increase while hyper circles go on decreasing.
7. To have progressive increase even beyond 7th progressive steps as well, there would be a need to have transition from linear order and attaining transformation in to spatial order.
8. This is attained as 1 space playing the role of dimension of 3 space and 2 space playing the role of 4 space and so on.
9. One may further have a pause here and take note that it is this feature which is reflected in the posers reach at the end of the Adhiyaya 7 and same having been taken up for their determination in Adhiyaya 8.
10. In fact Adhiyaya 8 is determining the said posers of Adhiyaya 7
11. These posers are the posers of Gyan Vigyan Yog.
12. One may further have a pause here and take note that the limitations which are to be confronted by the Gyan Vigyan Yog.
13. These posers are 7 in number and are about :
    i) Braham   ii) Adhiyatam   iii) Karam   iv) Adhibhutam
    v) Adhidevam   vi) Adhiyagya   and   vii) How this is happening with in human body

14. The basic technical terms which need be comprehended first are :

    i) Braham ii) Atma iii) Karam   iv) Bhoot   v) Daiv

    vi) Yagya   and vii) Deh.

15. Then a reach is to be to the conceptual terms:

    i) Braham   ii) Adhiyatam   iii) Karam   iv) Adhibhutam

    v) Adhidevam   vi) Adhiyagya   and   vii) How this is happening with in human body

16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

17. One shall sit comfortably and permit the transcending mind to glimpse the values and virtues of the text of Adhiyaya 8 from its first shaloka to its last 28th shaloka

II

FIRST ORGANIZATION FEATURES OF THE TEXT OF ADHIYAYA 8

1. First organization feature of the text of Adhiyaya 8 is its first 2 shalokas are of Arjuna Uvacha.
2. The remaining 26 shalokas (shalokas 3 to shaloka 28) are of Sri Bhagwana Uvacha.
3. Number value 28 is parallel to transcendental code value 28 of formulation **Braham.**
4. Number value 26 is parallel to transcendental code value of word formulation **Nimit**
5. Numbers values pair (28, 26) is of format features parallel to domain fold, dimension fold.
6. One may have a pause here and take note that dimensional synthesis rule at work here is (26,26) = 28 .
7. It brings us face to face with the property 26+26 = 52 = 28+24.
8. One may have a pause here and take note that number value 24 is parallel to the creative dimensional frame of Self Referral domain (6 space) .
9. One may further have a pause here and take note that number value 26 and number value 24 as well go parallel to the format (domain, dimension).
10. Still further , number value 26 permits reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 accepting transcendental dimensional order (5 space in the role of dimension).
11. It would be relevant to note that number value 24 = 6 x 4 is parallel to grid format 6 x 4 which accommodates all the 24 double digit numbers of 5 place value system.
12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
13. Here i also would be relevant to note that number value 28 is perfect number value and that it accepts 5 proper divisors .
14. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
15. It would be a blissful exercise to glimpse and reglimpse this organization feature of the text of Adhiyaya 8 .
16. One may have a pause here and take note that the first 2 shalokas of Arjuna Uvacha are in the form of 7 posers having been posed by Aruna for determination by Lord for his enlightenment.
17. The 26 shalokas of Sri Bhagwan Uvacha determine these posers.
18. During this determination, Lord has along with elaboration of the domains of said 7 posers, has also given glimpse of the four folds of existence phenomenon being as : 1) Vyakta 2) Avyakta 3) Snatna 4) Pursha.
19. Lord has further given the enlightenment about the Brahman Domain split as of existence phenomenon of Northern Hemi sphere and of Southern Hemi sphere.

III

TCV DICTIONARY

1. One shall up to date one's TCV dictionary by making entries of following technical terms:
   i) Braham ii) Atma iii) Karam   iv) Bhoot   v) Daiv

   vi) Yagya   and vii) Deh.

2.	Transcendental code values of above terms be chased for their geometric formats.

3.	One shall further add following conceptual terms in one's TCV dictionary:
    i) Akshar	ii) Adhiyatam	iii) Karam	iv) Adhibhutam

    v) Adhidevam	vi) Adhiyagya	and	vii) Dehi

4.	One shall chase transcendental code value of above conceptual terms for their transcendental code values as well.

5.	Further one shall chase the geometric formats of above conceptual formulation in terms of their transcendental code values.

6.	 Further one shall make entries of the technical terms 1) Vyakta 2) Avyakta 3) Snatna 4) Pursha in one's TCV dictionary.

7.	These terms be also chased for their geometric formats in terms of their transcendental code values.

8.	One shall glimpse the values of the text of Adhiyaya 8 and to make enlistment of values thereof .

9.	These values be tabulated shaloka-wise.

10.	Values be arranged along their geometric formats.

11.	The geometric formats be visited and revisited to comprehend the organization format of the Discipline of Akshar Braham Yog .

12.	One may have a pause here and take note that conceptual value of Akshar Braham Yog brings us face to face with its transcendental code value being 13+28+12 = 53 which is parallel to the organization format of 3 space in the role of dimension of 5 space.

13.	One may further have a pause here and take note that 5 space plays the role of origin of 4 space.

14.	Further as that within 4 space 12 edged cube manifests 13th edge along its degree of freedom of motion.

15.	One may further have a pause here and take note that formulation Akshara accepts transcendental code value 13.

16.	Further the word formulation Yagya as well accepts transcendental code value 13.

17.	The transcendental origin (5 space as origin of 4 space) accepts solid order dimensional frame of 5 dimensions of dimensional value 3 x 5 = 15.

18.	One may further have a pause here and take note that 13+15 = 28 brings us face to face with the transcendental code value 28 of word formulation Braham.

19.	Like that it would be a blissful exercise to chase the above 18 formulations for their transcendental code values and geometric formats within Creator's space providing four fold creation format for whole range of manifested creations.

20	It would be a blissful exercise to chase above 18 formulations in terms of their transcendental code values along transcendence format of the transcendental origin of Creator's space within solid dimensional order of 5 dimensions.

21. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

22. It would be a blissful exercise to simultaneously glimpse above 18 formulations within 4 space format as well as within 5 space format as simultaneous existence phenomenon and also as the transition and transformation permissible for manifested creation for their transcendental values .

IV

SHALOKA-WISE CHASE OF FORMULATION

1. It would be a blissful exercise to have shaloka-wise chase for their formulations .
2. One shall start with shaloka 3 and reach uptil shaloka 28.
3. Illustratively shaloka 3 shall be bringing us face to face with the formulation : 1. Aksharam   2. Braham   3.Param   4.Swabhav   5.Adhiyatam   5. Bhoot Bhaav   6.Visarga   7. Karam.

4. These formulations be chased for their geometric formats in terms of their transcendental code values.

5. Shaloka 4 brings us face to face with the formulation :

    1. Adhibhootam   2. Khar Bhava   3. Purush   4. Adhidevtam

    5. Adhiyagya 6. Dehbharitaam

6. These formulations be chased for their geometric formats in terms of their transcendental code values

7. Shaloka 5 & 6 brings us face to face with the formulations: 1. Antkaal

    2. Kalevar 3. Samran   4. Maddbhaav   and 5. Sanshye.

8. These formulations be chased for their geometric formats in terms of their transcendental code values.

9. Shaloka 7

File 11: ADHIYAYA 8

ADHIYAYA 8

I

NUMBER VALUE 7 & 8

1.   Number value 7 is prime.
2.   Number value 8 is 2^3.
3.   Number value 7 is parallel to 7 steps long reach limit of linear progression
4.   Linear order creates 3 space of 7 geometries range.
5.   Parallel to it cube accepts 7 versions.
6.   Number value 1 accepts also a value 1^3.
7.   Number value 8 permits reorganization as 2^3.
8.   With it number value 2^3 is second member of sequence (1^3, 2^3, 3^3.---).
9.   3 space permits cut in to 8 octants.
10.   Parallel to it cube permits split in to 8 sub cubes.
11.   Cube is hyper cube 3 .
12.   It is followed by hyper cube 4 in the sequence of hyper cubes.
13.   Hyper cube 4 accepts solid boundary of 8 components.
14.   One may have a pause here and take note that a split of cube in to 8 sub cubes brings to focus that the centre of the cube , which is the meeting point of the inner most corners of 8 sub cubes , is as such is enveloped by 8 corner points of 8 sub cubes.
15.   It brings us face to face with the dual structure of the centre of the cube, firstly as point of the cube itself and secondly as being distinct than that of all other points as here the inner most corner points of sub cubes meet and envelop it .
16.   This as such makes the centre of the cube as the seat of hyper cube 4.
17.   It is this feature of the centre also being the seat of hyper cube 4 which deserve to be comprehended well.
18.   Centre of the cube as seat of hyper cube 4 makes it hyper cube 4 of 0 domain set up.
19.   With it centre of the cube may also be taken as hyper cube 4 in its 0 value state.
20.   One may have a pause here and take note that cube as hyper cube 3 accepts 7 geometries range with 7 versions of cube, while hyper cube   4 accepts solid boundary of 8 components.
21.   It is this feature which deserve to be comprehended well to have proper appreciation of transition from number value 7 to number value 8 .
22.   It will also help us appreciate as to why hyper circle 1 to 7 increase while hyper circle 8 onwards go on decreasing, because there the insistence for chase is in terms of linear order while at the 8th step there is transition from linear order to spatial order.
23.   It is this feature which deserve to be comprehended well and to be properly appreciated and to be thoroughly imbibed to have deep insight and enlightenment of transition from number value 7 to number value 8 .
24.   It is in terms of this feature that one can appreciate as to how hyper circles 1 to 7 increase and hyper circle 8 onwards decrease, and for attaining continuous increase even beyond hyper circle 7 as well then the transition is to be had from linear order to spatial order.
25.   One may further have a pause here and take note that   Adhiyaya 7 Gyan Vigyan Yog at its end reach poses 7 basic questions which have been taken up in Adhiyaya 8 Akshar Braham Yog of Srimad Bhagwat Geeta .
26.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

Values Triples (8,9,10)

1.   Of the range of numbers values (1,2,3,4,5,6,7,8,9,10), the number values triple (8,9,10) is of three consecutive numbers values. .

2. Of this range numbers values triple is the 3 consecutive numbers of non-composite nature.
3. The in between quadruple values (4,5,6,7) is of alternative composite and non-composite numbers.
4. The number value 1 is a non-composite value , as it does not accept any divisor other than 1 itself.
5. However, other non-composite numbers namely (2,3,5,7) accept a pair of divisors namely 1 and the number itself.
6. Accordingly number value 1 is unique as it accepts only 1 as its divisor.
7. Quadruple numbers (2,3,5,7) accept a pair of divisors.
8. Numbers value pair (4,9,) accept triple divisors, viz. 4 accepts 1,2, & 4 as divisors.
9. Number value 9 accepts (1,3 & 9) as divisors).
10. Triple values (6,8,10) accepts quadruple divisors viz 6 accepts (1,2,3 &6) as divisors.
11. Number value 8 accepts (1,2,4 &8) as divisors.
12. Number value 10 accepts (1,2,5 & 10) as divisors.
13. One may have a pause here and take note that first 3 values (1,2,3) is the only triple of non-composite numbers .
14. And last 3 values triple (8,9,10) is the only consecutive composite values triple.
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
16. It would be blissful to take note that 3 consecutive values triples are

(8,9,10) , (14,15,16) & (20,21,22)

III

FIRST FIVE COMPOSITE NUMBERS RANGE

(24,25,26,27,28)

1. The first 5 composite numbers range is (24,25,26,27,28) .
2. This values range is in between the consecutive primes pair (23,29).
3. The middle placement composite number is 26.
4. Number value 26 permits reorganization as 26 = 5+6+7+8.
5. This organization is parallel to set up of quadruple values (5,6,7,8).
6. It is a set up of a pair of composite numbers and a pair of primes.
7. One may have a pause here and take note that the quadruple (4,5,6,7) is also of the features of a pair of composite and pair of prime numbers.
8. One may further have a pause here and take note that the quadruple (4,5,6,7) begins with a composite number value (4).
9. The quadruple (5,6,7,8) begins with a prime value (5).
10. The quadruple (4,5,6,7) is parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6 .
11. The quadruple (5,6,7,8) is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 .
12. Further as that the last value of quadruple (4,5,6,7) is the prime value 7.
13. The last value of quadruple (5,6,7,8) is the composite value (8).
14. One may further have a pause here and take note that number value 7 is parallel to 7 space playing the role of origin of 6 space.
15. Further as that number value 8 is parallel to 8 space playing the role of origin of 7 space.

16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
17. It would be a blissful exercise to be face to face with the transition from number value 7 to number value 8 as 7 space in the role of origin of 6 space to 8 space in the role of origin of 7 space.
18. It would further be a blissful exercise to chase transition from number value 7 to number value 8 as a transition from 7 space as domain to 8 space as origin of 7 space.
19. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
20. The transition from number value 7 to number value 8 along the format of 7 space and 8 space , as such shall be bringing us face to face with different roles of 7 and 8 spaces as dimension folds, boundary folds, domain folds and as base folds.
21. These 5 different roles of spaces , as such deserve to be chased distinctively for transition for a pair of consecutive number values as well as for transition for a pair of consecutive dimensional spaces.
22. Further it shall be bringing us face to face with the richness of the structural set ups of dimensional frames and of boundary frames of the dimensional domains.
23. This way, a transition from a dimensional frame of given dimensional order to the dimensional frame of next dimensional order bring us face to face with the working rule of transcendental code values for a range of 9 vowels which accept numbers values 1 to 9 parallel to linear dimensional order, spatial dimensional order, solid dimensional order , creative dimensional order, transcendental dimensional order, self referral dimensional order, unity state dimensional order, natural state dimensional order and Brahaman state dimensional order.
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
25. With it one would be face to face with the richness of the syllables formats which accept role of one of the vowels in reference to consonant (s) .
26. It is this feature of words formulation which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing to have a deep insight and enlightenment about the structural format of the words formulations.

IV

7 STEPS LONG COMPOSITE NUMBERS RANGE

(90,91,92,93,94,95,96)

1. The first 7 steps long consecutive numbers values range is (90,91,92, 93,94, 95,96)
2. This is a unity state range of 7 steps.
3. 9 space accepts 7 space in the role of dimension .
4. As such dimensional order of 9 space is of unity state values.
5. Brahamman state is a state of 9 steps long range values.
6. The inter-relationship of unity state of 7 steps long range values and Brahamman state of 9 steps long range value deserve to be appreciated parallel to 7 space playing the role of dimension of 9 space.
7. It would be a blissful poser to visualize the situation of urge to reach at a range of 9 consecutive numbers values range.
8. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

9. It is blissful that we are having 7 consecutive numbers values range (90,91, 92, 93,94,95,96) .
10. This range is between the pair of consecutive primes (89,97).
11. Number value 97 is the biggest prime of the values range 1 to 100.
12. One may have a pause here and take note that Yajur Ved has 101 branches.
13. Saam Ved has 1000 branches.
14. Vedic systems have reached at formulation Sahastra for number value 1000.
15. Formulation Sahastra accepts transcendental code value 23.
16. The formulation Anant as well accepts transcendental code value 23.
17. With it Anant goes parallel to a reach of Shahestra Sheersha (1000 heads set up).
18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

ATHARV VED HAS 9 BRANCHES

1. Values range (1,2,3,4,5,6,7,8,9) is parallel to 9 numeral range of 10 place value system.
2. Number value 5 is of middle placement of 9 numeral range (1,2,3,4,5, 6,7,8,9).
3. Number value 3 is of middle placement of 5 numerals range (1,2,3,4,5) of 6 place value system.
4. One may have a pause here and take note that 3 is the biggest proper prime divisor of 6 .
5. Number value 6 is the first perfect number.
6. Number value 28 is the second perfect number.
7. Number value 28 accepts only 5 proper divisors namely (1,2,4,7,14).
8. And third perfect number namely (496) accepts a range of 9 proper divisors namely (1,2,4,8,16,31,62,124, 248).
9. One may further have a pause here and take note that this as such gives us a parallel to reach for the numbers values triple (3,5,9) parallel to proper divisors of first 3 perfect numbers (6,28,496) being of the range 3 proper divisors of 6 and 5 proper divisors of 28 and further 9 proper divisors of 496.
10. One may further have a pause here and take note that 3 is the biggest prime proper divisor of 6 and 7 is the biggest prime divisor of 28 and further 31 is the biggest prime as proper divisor of 496.
11. The values triple (3,7,31) bring us parallel to that 1 space playing the role of dimensional of 3 space and that 3 space accept 7 geometries range.
12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
13. It would be a blissful exercise to revisit the inter relationship of primes, perfect numbers, ranges of consecutive composite numbers and the organization of Vedic knowledge.
14. It would further be a blissful exercise to chase linear order dimensional frame, spatial order dimensional frame and solid order dimensional frame, creative order dimensional frame, transcendental order dimensional frame, self referral order dimensional frame, unity state dimensional frame, natural state dimensional frame and Brahamman state dimensional frame.
15. It would further be a blissful exercise to chase above range of 9 orders dimensional frames as a range of 9 vowels which permit organization amongst themselves as first four Meheshwara Sutras.
16. Maheshwara Sutra 1 coordinates first 3 vowels.

17.   Maheshwara Sutra 2 coordinates fourth and fifth vowel.
18.   Maheshwara Sutra 3 coordinates sixth and seventh vowel.
19.   Maheshwara Sutra 4 coordinates eighth and nineth vowel.
20.   One may further have a pause here and take note that values pair (4,9) is parallel to the format of hyper cube 4 accepting 9 versions parallel to 9 geometries range of 4 space.
21.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats ,.
22.   It would be a blissful exercise to glimpse and imbibe the organization of knowledge within Creator's space (4 space).
23.   It would be very blissful to take note that 4 space accepts 5 space in the role of origin.
24.   Further as that within 4 space, 12 edged cube accepts 13th edge towards degree of its freedom of motion within 4 space domain.
25.   It would further be blissful exercise to glimpse that 13th edge leads to and coordinates with the transcendental origin of 4 space domain.
26.   It would further be a blissful exercise to glimpse transcendental origin of 4 space manifesting itself within a solid order dimensional frame of 5 dimensions of dimensional value 3 x 5 = 15.
27.   It would further be a blissful exercise to take note that 13+15= 28.
28.   It would further be a blissful exercise to take note that formulation Akshara accept transcendental code value 13.
29.   Further as that word formulation Braham accepts transcendental code value 28.
30.   And that values pair (13, 15 is parallel to the format of (dimension , domain).
31.   Still further as that number value 15 is parallel to transcendental code value of word formulation Tej.
32.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
33.   It would further be a blissful exercise to glimpse as that Adhiyaya 8 of the Srimad Bhagwat Geeta is Akshar Braham Yog.

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VI

15 BRANCHES OF ATHARV VED

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1.   The organization within Creator's space (4space) parallel to 9 geometries range of 4 space manifests 9 branches of Atharv Ved.
2.   4 space has 5 space in the role of origin of 4 space.
3.   5 space is a solid order space.
4.   Dimensional frame of 5 space is a set up of 5 solid dimensions of dimensional value 1 x 3 x 5 = 15.
5.   One may have a pause here and take note that 1+3+5 = 9 and 1 x 3 x 5 = 15 .
6.   It would be blissful to take note that the value 9 has 9 geometries range of 4 space, reorganizes this geometries range as 9 =- 1+3+5 which goes parallel to values triple, which is further parallel to transcendence triple (1,3,5) of transcendental domain 5 space permitting transcendence from 5 space to 3 space as dimension and a step ahead to 1 space as dimension of dimension .
7.   This reach , as such , within 5 space domain, as its dimensional frame 1 x 3 x 5 leads to value 15 , parallel to which there are 15 branches of Atharv Ved.
8.   One may have a pause here and take note that number value 15 is also parallel to transcendental code value of formulation Tej.
9.   Third element namely Agni has its expression as a Tej.

10. It is this feature which comes into play.
11. Parallel to it, is the organization which takes us upward as half solid dimension format.
12. It is the format of Udgit .
13. The formulation Udgit accepts transcendental code value 35.
14. Value 35 permit reorganization as 35 = 20+15.
15. It is parallel to transcendental code value of formulation Ved Tej.\
16. It is also parallel to formulation Tej Ved.
17. One may further have a pause here and take note that the number value 15 permit reorganization as 15 = 9+6.
18. It would be very blissful to take note that $9 = 6 \times 3/2$.
19. Still further $6 = 4 \times 3/2$.
20. It would be very blissful to take note that values triple (9,6,4) in cyclic formatting leads us to number value 496 which is third perfect number with 31 as its biggest proper prime factor.
21. One may further have a pause here and take note that the structure of square is a set up of 9 components namely 4 corner points, 4 boundary lines and 1 surface.
22. If we synthesize to square or split a square into 2 rectangle , the synthesized set up will be a set up of 9+6 = 15 components.
23. A step ahead when the set up is of a four squares or sub squares, the contribution of structural component would be (9,6,6,4).
24. It is this feature of sequential synthesis which deserves to be comprehended as (as quadruple value (9,6,6,4) as a pair of values (9,6) and (6,4) leading to triple values (9,6,4).
25. In case of cubes as well, the contribution by the second cube will be 9 units less than that of the first cube.
26. At subsequent steps there would be a contribution of 6 and 4 units less to have a reach at the structural set up of cube as 8 sub cubes.
27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
28. With it , we shall be coming face to face with a situation of upper limit reach at number value 7 for linear order, and spatial order will come into play at number value 8 and a step ahead third order will come into play at number value 15 and a further step ahead creative dimensional order will come into play at number value $6 \times 4 = 24$ in spatial units and number value $6 \times 4 \times 2 = 48$ in linear units.
29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
30. It would be a blissful exercise to chase sequential quadruple formulations (Vyakta, Avyakta, Avyakto Avyakta/Sanatana and Pursha)
31. It would be a blissful exercise to glimpse Avyakto Avyakta as Sanatana.
32. It would further be very blissful exercise to glimpse a pair of formulations namely Avyakto Avyakta and Sanatana.
33. The formulations Avyakto Avyakta accept transcendental code value 37.
34. The formulation Sanatana accepts transcendental code value 28.
35. One may have a pause here and take note that digit sum of number value 37 is 10 which further leads to value 1 .
36. Likewise digits sum of number value 28 is 10 which further takes us to number value 1.
37. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment.
38. Let us again confront also with the poser for the reach for a range of 10 consecutive composite numbers.

39. And , in this background to appreciate the role of 9 numerals range (1,2,3, 4,5,6,7,8,9) as the ultimate range of the summation values of digits of numbers of whole range.

40. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment .

VII

SIXFOLD STRUCTURAL SET UPS

1. The following six fold structural set ups deserve to be comprehended for their features to appreciate application of transcendental code values for individual alphabet letters, particularly in reference to those letters which accept same transcendental code value .

2. Illustratively transcendental code value 7 is accepted by :
   1. 7th vowel.
   2. 5th letter of 3rd row of verga consonant.
   3. 4th letter of 4th row of verga consonant.
   4. 3rd letter of 5th row of verga consonant.
   5. 4th verga consonant.
   6. Unity state.

3. 7TH vowel is unity state dimensional frame.

4. It is dimensional frame with 7 space in the role of dimension .

5. It is a set up of 9 dimensions .

6. 5th letter of third row of verga consonant accepts transcendental code value 7 parallel to 7 space in the role of base of 6 space as origin of 5 space domain.

7. 4th letter of 4th row of verga consonant accepts transcendental code value 7 with 7 space playing the role of origin of 6 space.

8. The 3rd letter of 5th row of verga consonant accepts transcendental code value 7 parallel to 7 space content manifesting as domain fold of hyper cube 7.

9. 4th Antsatha letter accepts transcendental code value 7 parallel to the ultimate reach at 7th step of linear order resulting into transition and transformation from the format of a line to the format of circumference of a circle.

10. Unity state is the state of 7 space content which when fulfilled into a Bindu Sarovar creates a state which permits a chase of it as a set up of hyper cubes 1 to 7.

11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

12. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment

13. It would be a blissful exercise to chase other letters which accept same transcendental code value for their distinctive structural formats.

14. It is in the light of distinct structural format for letters, despite saying transcendental code value , that formulation can be chased for their transcendental format (5 space format).

15. It is because of the middle placement of number value 5 within the range of 9 numerals (1,2,3,4,5,6,7,8,9) that within Creator's space of spatial order , the Brahamman domain format reduces whole range of values parallel to values range (1,2,3,4,5,6,7,8,9).

16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

17. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment .

VIII

TCV DICTIONARY

1. One shall up to date one's TCV dictionary by including above features of numbers values range (1,2,3,4,5,6,7,8,9).
2. Parallel to it one shall reach at formats of 9 vowels range.
3. Further one shall reach at distinctive features of letters of transcendental code value 1.
4. Likewise one shall reach at distinctive features of letters accepting common transcendental code values (2,3,4,5,6,7,8,9).

CHAPTER-9

I

INTRODUCTORY

PART-1(TYPED AT DELHI)

PART-II (shorthand dictation dated 19.7.2016).

11. Word compensation beginning with pair of their respective first letter of transcendental code value 6 and 5 respectively.
12. It is this feature which deserve to be comprehended well and to be appreciated for its complete imbibing to acquire deep insight and enlightenment about the organization format of horizontal reflection.
13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VI

VALUES OF SHALOKAS 1 TO 6

1. Values of shalokas 1 to 6 are that all the Bhoots (manifested creation) are there because of Lord.
2. Further as that all these creations are within the Lord.
3. Still further as that Lord is within all these creations and at the same time neither the creations are with in the Lord nor the Lord is within creations..
4. And that these values come within the comprehension of faithful and all those who are not having faith in the Lord are incapable of comprehending and imbibing these values.
5. The focus upon faith is there as the situation is of opposite formats.
6. The opposite situations are as creations are with in Lord and Lord is within creations, at the same time neither creations are within the Lord nor Lord is within creations.
7. This existence phenomenon of opposite formats is really uncomprehendable on the smooth logic as the contradictory duality does not fit in the logic.
8. The logic of contradictory duality is the logic for whose comprehension faith is required as the first essential ingredient.
9. 4 space is the creator space and it is of a spatial order.
10. Spatial order (2 space in the role of dimension of 4 space) by its very format transits and transforms from the linear order set up of a straight line as within a surface, thin line transit and transform from the format of a straight line into format of closed curve/circumference of a circle.
11. One may have a pause here and take note that 4 space, and parallel to it number value 4, has peculiar feature as $4 = 2+2 = 2 \times 2 = (-2) \times (-2)$.
12. It is this super imposition of addition and multiplication operation together with super imposition of orientation which really makes spatial order to be of different logic than that of a linear order of 3 space.
13. One may have a pause here and take note that when the existence phenomenon of a tree is chased alongwith linear format it always makes a puzzle as to whether tree was of first existence and seed created by tree is to be second creation..
14. And on the other hand it also remains a puzzle if seed creating tree was of first existence and created tree being of second creation existence.
15. Linear logic while availing format of a straight line is of a single directional progression features which shall be requiring a definite starting point for the linear progression of single option.
16. However, the spatial order, at the starting point itself makes a format of double option parallel to the spatial format of dimensional order.
17. Within creator space of spatial order the simultaneous existence of tree and seed is not an impossibility, rather it is the possibility.

18.   Creator's space provides manifested creation format of idol of Lord Brahma which is parallel to the format features of hyper cube 4 as the four folds manifestation layer (3,4,5,6).

19.   Along this common format of features of idol of Lord Brahma and parallel to it being a format of hyper cube 4, the same manifests whole range of hyper cubes.

20.   It is this feature of creation format which remains out of comprehension of linear thinkers availing linear order format.

21.   It is by faith that the linear thinkers who desire to transit from the linear order and want to comprehend and imbibe the values of spatial and higher order have to accept with faith the format of idol of Lord Brahma, Creator of the Superme and then to comprehend and imbibe the values of manifested creation existence phenomenon

22.   The chase initiated by faith about the spatial order format will also help to comprehend and imbibe the values of interval also as of a four folds manifestation layer format of hyper cube 1.

23.   Fourfold manifestation layer format of hyper cube 1 bring to focus as that (-1 space plays the role of dimension of 1 space).

24.   One may have a pause here and take note that the values pair (-1, +1) is of opposite orientation.

25.   Further as that the values pair (-1, +1) is parallel to the format (N, N+2) which is further parallel to the format of N space as dimension, N+1 space as domain.

26.   One may further have a pause here and take note that opposite orientation pairing of values (-1, +1) is firstly of the features of object, image making out a reflection pair of object and image and secondly as that such comparing accepts geometric format of (dimension, domain) features .

27.   One may have a pause here and take note that (dimension, domain) format for the reflection pairing of number values is the feature which deserve t be appreciated well and to be thoroughly appreciated for their complete imbibing to have deep insight and enlightenment about this existence phenomenon.

28.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VII

VALUES OF SHALOKAS (7 TO 10)

1. Values of shalokas 7 to 10 are to the effect that the manifestedcreation existence phenomenon of one culp duration.
2. At the end of Kalpa, manifested creations are dissolved in the Prakarti of the Lord.
3. Prakarti again creates manifested creation as per the Karam Vidhan of Lord.
4. This Karam Vidhan does not apply to Lord Prakarti engaged in cyclic creation and dissolution of manifested creation.
5. One may have a pause here and take note that the formulation Karma accepts transcendental code value 14 which accepts reorganization as 14 = 2+3+4+5 which is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4 of format and features parallel to idol of Lord Brahma.
6. One may have a pause here and take note that 4 space plays the role of dimension of 6 space.
7. Further as that the creations' cycle is of the creation of the creative dimensional order (4 space as dimension) of self referral domain (6 space).

VIII

VALUES F SHALOKAS 11 TO 15

1. Values of shalokas 11 to 15 bring to focus as that those who are not enlightened about the Param Bhav of the Lord take it as if Lord is like other human beings , existed within human body.
2. One may have a pause here and take note that the formulation Shareer accepts transcendental code value 14 which permits reorganization as 14 = 2_3_4_5 which is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4.
3. The word formulation Bhav accepts transcendental code value 18 which accepts reorganization as 18 = 3+4+5+6 which is parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5 parallel to format features of idol of Lord Shiv , the transcendental Lord.
4. Further values of this range of shalokas 11 to 15 are that accordingly Prakarti of the individual becomes 2 fold firstly that Rakshasi/Asvik and secondly as of Gyani Purush.
5. Gyani Purush accept Lord of Sargun as well as Nirgun values and virtues.

IX

VALUES OF SHALOKAS 16 TO 19

1. Values of shalokas 16 to 19 focus as that existence phenomenon in its all forms is because of Lord Himself.
2. It would be a blissful exercise to glimpse the features of existence phenomenon as are focused in shalokas 16,17,18 and 19 respectively.
3. These features deserve to be included in one's TCV dictionary.

X

VALUS OF SHALOKAKS 20 TO 25

1. The values of shalokas 20 to 25 enlighten about the attainments by Punya Karma.
2. It is of the attainment of Swarg Lok.
3. Further values of worshippers of Devtas are of the orders of Dev Lokas.
4. The enlightenment of the virtues and values of this range of shalokas is that attainment of worshippers of Lord is of transcendental order while the attainment of other worshippers are of limited manifested domains and that too of small durations parallel to the values of Karmas of worshippers.

XI

VALUES OF SHALOAS 26 TO 34

1. The values of this range of shalokas enlighten about the simplest form of worshipping the Lord.
2. The virtues of this path are naturally available to all human beings and the attainment of followers of this path are of transcendental order.

XII

DISCIPLINES OF ADHIYAYA 9

1. Disciple of Adhiyaya 9 is meant for higher attainment.
2. This attainment is of transcendental order.
3. It is most natural path of attainment of Lord Himself.
4. It is the path of faith.
5. It is the path of simplest approach.
6. Lord is attainable in his Sargun as well as Nirgun features and values.
7. These features and values of the path of attainment makesit this Disciple as being the most secret knowledge of unvisible features and values of the Lord and as such it is being designated as Raj Vidya, Raj Guhi Yog. Realising the invisible Lord is the fruit of this Yoga.
8. It just wants that one shall devote faithfully one's heart and mind to Lord and the Lord of his own makes himself attainable.

Folder 5, SKK, Vedic Scriptures

File 13: ADHIYAYA 10

ADHIYAYA 10

I

NUMBER VALUE 10

1. Adhiyaya 10 accepts association of number value 10.
2. Number value 10 accepts organization as 10=1+2+3+4.
3. This organization is parallel to linear order set up of four fold manifestation layer (1,2,3,4) of hyper cube 3.
4. Number value 10 accepts number value 01 as its reflection image value.
5. The summation value of digits of number value 10 as well as of its reflection image value 01 is 0+1 = 1 = 1+0.
6. One may have a pause here and take note that 10-01 = 9.
7. The unit digit place value of 10 place value system is 10^0.
8. Unit digit place value accepts value amongst the range of 9 numeral as well as place value 0 i.e. from amongst (0,1,2,3,4,5,6,7,8,9) .
9. The next place value of 10 place value system is of value format 10^1.
10. One may have a pause here and take note that this way the organization format of 10 place value system is of values array arrangement/organization (10^0, 10^1,10^2, ---) .
11. One may further have a pause here and take note that the index values (0,1,2,3, ---) helps us chase 10 place value format in terms of these index values sequence.,
12. With it, the chase (0,1) at the index will naturally be about the coordination of place values of unit digits and next place value of 10 place value system.
13. The values pair (1,0) as the base shall be leading us to value 10 as having value 0 at unit place and value 1 at 10 place.
14. It would be blissful to revisit values pair (1,0) at base as well as at index.
15. Here, It would be relevant to take note that the index value sequence (0,1,2,3, ----) in its opposite orientation shall be bringing us face to face with (-- 1, 0).

II

FORMULATION *EK & DUS*

1. Formulation Ek accepts transcendental code value 8.
2. Formulation Dus accepts transcendental code value 10.
3. One may have a pause here and take note that values pair (8,10) is parallel to the format (dimension , domain).
4. One may further have a pause here and take note that values pair (8,10) is also parallel to format of boundary component of hyper cube 4 and of hyper cube 5.
5. One may further have a pause here and take note that formulation Akash also accepts transcendental code value 8.
6. One may have a pause here and take note that common transcendental code values for formulations *Ek and Akash* have a Vedic systems organization features , which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing to have deep insight and enlightenment about it.
7. It would be blissful to take note that it as such helps us appreciate Sankhya Nishtha and Yoga Nishtha approaching artifice of number value 1 as 1 dimensional space.
8. It further would be blissful to take note that formulation Ek Akash accepts transcendental code value 16 which is parallel to transcendental code value of formulation "Dwau" .
9. One may have a pause here and take note that it is this feature which helps us comprehend the reach limit for Ek space with its reach at a point of its transition and transformation into number value 2 .

10. One may further have a pause here and take note that Ganita Sutra 1 text is a composition availing 16 letters .
11. The organization of number value 16 = 8+8, will further help us appreciate the rule " One more than before" ;.
12. It would further help us appreciate as chase with in 2 space may be as a chase of 1 space being followed by a chase of 2 space like availability of lines and surfaces with in a line.

III

NUMBER VALUES PAIR (10,8)

1. Number values pair (10,8) is of format parallel to 10 space, 8 space.
2. The spaces pair (10 space, 8 space) is a format parallel to 10 space as domain and 8 space as dimension .
3. 10 space as domain shall be permitting a split as 10 = (8,8) ; a reach at a pair of domains of 8 space values.
4. One may have a pause here and take note that with split spectrum of 10 place domain into a pair of entities of 8 space domain, also shall be releasing an entity of 6 space domain value.
5. One may have a pause here and take note that 6 space accepts parallel number value 6 and it permits reorganization as 6 = 0+1+2+3 which is parallel to four fold manifestation layer format of hyper cube 2.
6. Further 10 space and parallel to it number value 10 as 10 = 1+2+3+4 is parallel to four fold manifestation layer (1,2,3,4) of hyper cube 4.
7. One may have a pause here and take note that values pair (10, 6) goes parallel to formats of (hyper cube 4, hyper cube 3).
8. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
9. It would be a blissful exercise to visit and revisit above format features of split spectrum of 10 space domain releasing 6 space domain as dimension of dimension of 10 space.

IV

ANSH AND ANSHI

1 The formulation Ansh and Anshi accept transcendental code value 13 and 16 respectively.

2. One may have a pause here and take note that values pair (13,16) is parallel to dimension , origin format.

3. Further values pair (13,16) is of format parallel to 13 Ganita upsutras and 16 Ganita Sutras.

4. Further 13+16 = 29 is parallel to transcendental code value of formulation Brahma, 4 Head Lord, Creator of the Supreme and presiding deity of 4 space, as well as being presiding deity of measure of the Sathapatya Measuring Rod .

5. One may have a pause here and take note that Lord Vishnu, 6 Head Lord, is the presiding deity of Sathapatya Measuring Rod itself.

6. Sathapatya Measuring Rod is a synthetic set up of hyper cubes 1 to 6.

7. Parallel to it is the values range (1,2,3,4,5,6).

8 The summation value of values range (1,2,3,4,5,6) is 21.

9. One may have a pause here and take note that number value 21 is parallel to transcendental code value of formulation (Ek Ansh).

10. It would be very blissful to take note that Adhiyaya 10 enlightens as that Lord is sustaining this Jagat creation as "Ek Ansh".

11. One shall sit comfortably and glimpse and reglimpse formulation Ek Ansh.

12. One shall further glimpse this formulation in the light of transcendental code value 21.

13. Still further one shall glimpse it parallel to number value 21.

14. Still further one shall glimpse it as values range (1,2,3,4,5,6),

15. Still further one shall glimpse it as a Sathapatya Measuring Rod as a synthetic set up of hyper cubes 1 to 6.

16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

V

TCV DICTIONARY

1. One shall make entry of formulation Ek Ansh in one's TCV dictionary.
2. One shall append one's note of comprehension of the values and features of organization format of formulation Ek Ansh.
3. One shall further have a letter-wise chase of formulation Ansh.

4. Each of the four letters of formulation Ansh shall be sequentially chase parallel to their transcendental code values .
5. One shall further chase the geometric format of formulation Ansh.
6. The transcendental code values quadruple of quadruple letters of formulation Ansh comes to be (0,1,2,1).
7. One may have a pause here and take note that parallel to value 0 is the format of 0 space.
8. The points of the entities of 0 space.
9. Parallel to value 1 is the format of 1 space.
10. The transition from point to line and parallel to it of 0 space to 1 space, brings us face to face with the transition from 0 space to 1 space and parallel to it the transition from value 0 to value 1.
11. One may have a pause here and take note that it shall further be bringing us face to face with that along the format of 1 space (line) can be formatted by having a setting of infinite points (0 space bodies/entities).
12. Further as that 1 space itself is a set up of constituents of 1 space content lump of infinite number of 1 space domain/bodies/entities.
13. Further as that 1 space /line is a format of a moving point.
14. One may have a pause here and permit the transcending mind to glimpse and reglimpse above feature of line permitting setting of infinite point, line itself being a set up of infinite 1 space content lump and as that line is the format of a moving point (0 space body).
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
16. One shall comprehend well above features of 1 space format and appreciate them thoroughly to have complete imbibing thereof to have deep insight and enlightenment about this format features of 1 space format vis-à-vis 0 space body.

VI

FORMULATION ANU AND VIBHU

1. The formulation Anu accepts transcendental code value 11.
2. Formulation Vibhu accepts transcendental code value 20.
3. The value 11 accepts reorganization as 11 = 1+3+7.
4. The value 20 accepts reorganization as 20 =9+7+3+1.
5. One may have a pause here and take note that Divya Ganga Flow along the artifices of Om formulation is of quadruple quarters flow values range (9,7,3,1).
6. One may have a pause here and take note that Bindu Sarovar (Ist Quarter/component of Om formulation) is structural reservoir of Brahman domain (9 space).
7. 7 space plays the role of dimension of 9 space.
8. Parallel to it there is a 7 streams flow from Bindu Sarovar.
9. This 7 streams flow splits into a pair of 3 streams each and middle stream proceeds on .
10. And thereby the Divya Ganga Flow gets manifested as (9 , 7 , 3,1) and (9,7,3,1) flow values as the central stream flow with its reach uptil fourth quarter is of spatial order parallel to the dimensional order of Creator's space (4 space) .
11. The Brahamann format of Divya Ganga as such is of values format 9+7+3+1 = 20 parallel to the transcendental code value of formulation Vibhu.

12. The Divya Ganga Flow after its emanation from Bindu Sarovar is of values 7+3+1 = 11 which is parallel to transcendental code value of formulation **Anu.**

13. One may have a pause here and take note that value 20 is parallel to transcendental code value of formulation Ved.

14. Further that the number value 20 is of organizational format of 0 space playing the role of dimension of 2 space.

15. One may have a pause here and take note that the formulation Ansh uptil its first 3 letters is parallel to values triple (0,1,2)

16. One may have a pause here and take note that value 20+11 = 31 is parallel to the organization format of 1 space in the role of dimension structuring 3 space.

17. One may have a pause here and take note that the quadruple letters of formulation Ansh lead to quadruple values (0,1,2,1).

18. One may have a pause here and take note that this reach, as such is a reach from 0 dimensional order to linear dimensional order.

19. One shall sit comfortably and to visit and revisit Ansh formulation and to comprehend and appreciate its format, values, features, order and virtues.

20. One may have a pause here and take note that the Anunasik Yama letter of formulation Ansh , initially has been taken as a point (0 space body) and as such has been taken as imbedded with structures of 0 space).

21. Now if Anunasik letter is taken as a Bindu Sarovar being Brahamann domain values reservoir, it shall be accepting value 9 .

22. One may have a pause here and take note that Anunasik as first Yama letter accepts transcendental code value 9 .

23. Accordingly the Divya Ganga Flow format manifesting as Ansh formulation shall be leading us to values range (9) (0,1,2),(1) with summation value 13.

24. A step ahead on transition from 0 dimensional order to linear dimensional order it shall be leading us to values range (9) (1,2,3), (2) with summation value 17.

25. One may have a pause here and take note that number value 13 is parallel to transcendental code value 13 of formulation Akshar.

26. It is also parallel to transcendental code value 13 of formulation Yagya.

27. Further the number value 17 is parallel to transcendental code value 17 of word formulation Atma.

28. A step ahead the transition from linear order to spatial order shall be bringing us face to face with values range (9) (2,3,4) (3) with summation value 21 which is parallel to transcendental code value of word formulation Ek Ansh.

29. It would be blissful to take note that Yagya, Atma and Ek Ansh are the format virtues of Vibhuti Yoga of Adhiyaya 10 of Srimad Bhagwat Geeta .

30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VII

FORMULATION SEQUENCE (--YAGYA , ATMA,

EK ANSH, ---)

1. The values sequence (--- 13,17,21, ----) is infinitely long on both sides.
2. The entry towards both ends of triple values (13,17,21) are 9 & 25 respectively.
3. This makes us the sequence expanding as (---9,13,17,21,25 ----).
4. The value 9 permits organization as (9) + (-1, 0, 1) + (0) = 9 .
5. One may have a pause here and take note that negative dimensional order (-1 in the role of dimension) ultimately leads to value 9 itself, making it that there has been no change in the value 9 and it is only because of negative dimensional order which compensates for the increase because of one space domain structure.
6. One may have a pause here and take note that number value 9 is parallel to 9 geometries range of 4 space (Creator's space) .
7. Number value 25 is parallel to transcendental code value of formulation Vishnu.
8. Let us revisit the above sequence range which will be accepting pair of values at its both ends as 5 and 29 respectively.
9. One may have a pause here and take note that number value 5 is parallel to 5 space which is presiding by Lord Shiv
10. And number value 29 is parallel to transcendental code value of formulation Brahma.
11. One shall visit and revisit above sequence by continuously reaching at end values at each step and then imbibing their values.
12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

NUMBER VALUE 42

1. Shalokas range of Adhiyaya 10 is 42.
2. Number value 42 permits reorganization as 9+10+11+12 = 42.
3. This organization is parallel to four fold manifestation layer (9,10,11,12) of hyper cube 11 of Brahamann dimensional order.
4. One may have a pause here and take note that as has been reached above the number value 9 permits organization values range as (9) + (-1, 0,1)+ (0).
5. One may have a pause here and to visit and revisit above organization features and to comprehend the same by its proper appreciation to have full imbibing to acquire thorough insight and complete enlightenment of Vibhooti Yoga of Adhiyaya 10 of Srimad Bhagwat Geeta with conclusive value that the virtue with which Lord creates and sustains this Jagat   is only " Ek Ansh" of the Lord.
6. One may have a pause here and take note that Adhiyaya 9 is a scripture of 34 shalokas range.
7. Number value 34 accepts reorganization as 34 = 7+8+9+10 which is parallel to four fold manifestation layer (7,8,9,10) of hyper cube 9 of unity state dimensional order (7 space in the role of dimension).

8. One may further have a pause here and take note that Adhiyaya 9 is a scripture of shalokas range of format of hyper cube 9 while Adhiyaya 10 is scripture of shalokas range of format of hyper cube 11.

9. One may have a pause here and take note that values pair (9,11) is of the format of (dimensional fold, domain fold).

10. One may further have a pause here and take note that Adhiyaya 8 is a scripture of 28 shalokas range and Adhiyaya 11 is a scripture of 55 shalokas range .

11. One may have a pause here and take note that number value 55 permit reorganization as 28+27.

12. Further as that 28 points coverage range is parallel to 27 linear units coverage.

13. Further as that number value 28 is parallel to transcendental code value of formulation Braham.

14. The number value 27 is parallel to formulation *Nidaan*

15. It would be very blissful to take note that it is **Braham Nidaan** which will help us to purify our senses , mind, intelligence and consciousness to glimpse the purity of values and virtues of *Vishwa Darshan Yo*g of Adhiyaya 11

16. One may further have a pause here and take note that Adhiyaya 9 and Adhiyaya 13 are of equal shalokas range.

17. It would be blissful to glimpse values pair (9,13) as consecutive values pair of sequence (----9,13,17,21,25, ----).

IX

UP TO DATE TCV DICTIONARY WITH ENTRIES OF FORMULATIONS AND VALUES OF ADHIYAYA 10 TEXT

1. One way to approach text of Adhiyaya 10 as shalokas ranges 1 to 7 , 8 to 11, 12 to 18 and 19 to 42.

2. The organization of number value 42 as 42 = 7+4+7+24 be chased in terms of parallel to geometric format.

3. One may have a pause here and take note that chase along 4 x 4 format will be a chase of 7 steps long range (1,2,3,4,5,6,7) with 4 as of its middle placement.

4. Let us visit and revisit following set up of 4 x 4 format:

1	2	3	4
2	3	4	5
3	4	5	6
4	5	6	7

5. Let us further have a chase of following organization :

1	2	3	4	3	2	1

2	3	4	5	4	3	2
3	4	5	6	5	4	3
4	5	6	7	6	5	4

6. Let us revisit values triple (7,4,7) .

7. Let us revisit organization of value 4 = 2+2 = 2 x 2 = (-2) x (-2).

8. Let us revisit the organization of values range of values 1 to 7 in its both orientations.

1	2	3	4	5	6	7
7	6	5	4	3	2	1

10. It is the reach at the middle along format of above pair of orientations which will help us appreciate the organization features of values triple (7,4,7).

11. Further it also would be blissful to take note that above 4 x 4 organization format along both faces of surface with in space which will help us comprehend the geometric format of above organization .

12. Further it also would be relevant to take note that synthetic set up of a pair of creative dimension (4 space as dimension) leads us to synthetic value 6 .

13. Synthetic value 6 as number value 6 is parallel to 6 space.

14. One may have a pause here and take note that 6 space with creative dimensional order (4 space as dimension of 6 space) shall be leading us to a dimensional frame of value 6 x 4 = 24 .

15. It shall be leading us to the set up of quadruple value (7,4,7 ,24)

16. One may have a pause here and take note that this quadruple values organization (7,4,7,24) with summation value 7+4+7+24 =42 will help us chase text of 42 shalokas range of Adhiyaya 10.

17. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

18. It would be further relevant to take note that number value 42 is parallel to structural set up of 2 space creating 4 space.

19. Further as that number value 42 permit reorganization as (2+3+4+5+6) +   (2) + (2+3+4+5+6) .

20. This organization is parallel to synthesis of a pair of spatial order transcendence ranges

21. Further as that number value 42 permit reorganization as 42 = 21+21.

22. One may have a pause here and take note that number value 42 as transcendental code value 42 becomes the summation value of transcendental code value of Ek Ansh with the transcendental code value of Ek Ansh.

23. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

24. In the light of the above, one shall sequentially chase values of shaloka 1 to shaloka 42 and make entries of the same in one's TCV dictionary.

25. The values of shalokas 1 to 7 shall be given a comprehensive glimpse.

26. Thereafter values of shalokas 8 to 11 shall be given a comprehensive glimpse.

27. Then the values of shalokas 1 to 11 be given a comprehensive glimpse.

28. Thereafter shalokas 12 to 18 be given a comprehensive glimpse.

29. Then shalokas 8 to 18 be given a comprehensive glimpse.

30. Thereafter shalokas 1 to 18 be given a comprehensive glimpse.
31. Thereafter shalokas 19 to 42 be given a comprehensive glimpse.
32. Finally shalokas 1 to 42 together be given a comprehensive glimpse.
33. One shall visit and revisit and to glimpse and reglimpse the values of shaloka 1 to shaloka 42 of Adhiyaya 10 of Srimad Bhagwat Geeta .
34. One shall have a pause and revisit Adhiyaya 10 as Vibhooti Yoga.
35. The formulation Vibhooti accepts transcendental code value 29.
36. One may have a pause here and take note that number value 29 is parallel to transcendental code value 29 of formulation Brahma.
37. In the light of the above one shall chase text of each shaloka in terms of its conceptual terms.
38. like that it is going to be a very big chase of Vibhooti Yoga.

X

ENLISTMENT OF SPECIFIC VIBHOOTIS.

1. It would be a blissful exercise to enlist different Vibhootis focused in shalokas 19 to 42.
2. The conceptual formulation of Vibhootis deserve to be comprehended well for their complete association and for their full imbibing.
3. Illustratively Vishnu amongst the Adityas, is the expression of one of the Vibhootis of the Lord.
4. Both the conceptual terms namely Aditya as well as Vishnu deserve to be chased for their values.
5. Like that each of the Vibhooti being specifically focused shall be glimpsed for imbibing its values.
6. It is going to make a very big chase.
7. It is going to be a very fruitful chase.
8. This chase is going to help reach at the values format of Vedic systems attainment.
9. It shall be helping to comprehend and to appreciate the values of the Discipline of Vedic Mathematics, Science & Technology .
10. It shall be putting the Sadhakas on the enlightenment path.
11. It is going to be a very blissful attainment for the students of Vedic Mathematics Science & Technology.
12. The teachers of Vedic Mathematics shall fulfil their consciousness with the values of Vibhooti Yoga.
13. The emerging intelligence field shall be helping Vedic Mathematics teachers to help young minds to flourish parallel to natural sequential growth format for consciousness based intelligence.
14. The research scholars have a wonderful domain of exploration for them.
15. With more and more exploration, it would be possible to glimpse and imbibe ancient wisdom of its transcendental glory.
16. With it, the existing dormant state of ancient wisdom will of its own melt away and the transcendental values will again surface for us .
17. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

ADHIYAYA 11

I

VISHWA RUP DARSHAN YOG

1. Adhiyaya 11 is *Vishwa Rup Darshan Yog* .
2. *Vishwa Rup Darshan Yog* , as such is a set of 4 words namely 1) *Vishwa* 2) *Rup* 3) *Darshan* and 4) *Yog.*
3. These quadruple word formulation accept transcendental code value quadruple (19,15,21,12) .
4. The number value 19 and parallel to it transcendental code value 19 leads us to word formulations of transcendental code value 19
5. word formulation *Krishan* accepts transcendental code value 19.
6. Word formulation *Mann* also accepts transcendental code value 19.
7. The number value 19 is the placement value of Southern Hemi-sphere .
8. Number value 15 is parallel to transcendental code value 15 and it leads to word formulations of this transcendental code value .
9. Word formulation *Tej* accepts transcendental code value 15.
10. Number value 15 is parallel to 15 as the dimensional value of solid dimensional frame of 5 dimensions of transcendental domain (5 space).
11. It is parallel to 3 x 5 = 15 eyes of all the 5 Heads of Lord Shiv .
12. Linear order transcendence range (1,2,3,4,5) accepts summation value 15.
13. Transcendental   domain (5 space domain) accepts chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 5 .
14. Word formulation *Darshan* accepts transcendental code value 21.
15. Number value 21 accepts organization as 21 = 1+2+3+4+5+6.
16. The Self Referral range (1,2,3,4,5,6) is parallel to Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6.
17. Self Referral domain (6 space domain) accepts chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6.
18. The word formulation *Ek Ansh* accepts transcendental code value 21.
19. The word formulation *Yog* accepts transcendental code value 12.
20. The transcendental boundary of Self Referral domain (5 space boundary of 6 space) splits in to 12 components.
21. One may have a pause here and take note that values pair (21, 12) is a reflection pair numbers.
22. The numbers values pair (15, 21) is parallel to the format of linear order 5 steps long transcendence range and linear order Self Referral range of 6 steps.
23. It is further parallel to Sathapatya Measuring Rod of 5 space and Sathapatya Measuring Rod of 6 space.
24. Numbers values pair (19,15) is parallel to end values of five fold transcendence range (19,18,17,16,15) .
25. One may have a pause here and take note that number value 17 is of middle placement of transcendence range (19,18,17,16,15) .
26. One may further have a pause here and take note that end values pair (19+15 = 34) .

27. Further as that inner values pair (18+16=34).
28. Further as that 34 = 17+17.
29. Further as that summation value of entire transcendence range 19,18,17,16,15 is 85.
30. One may have a pause here and take note that number value 85 permit reorganization as 85 = 5+8 x10 which is parallel to 5 solid dimensions + 80 solid components boundary of all the 10 four space boundary components of 5 space domain.
31. It would be very blissful to take note that number value 85 is parallel to 85 *anuvaaks* of *Shakla Rigved Samhita*.
32. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
33. The summation value of pair of values (19,15) = 34 is parallel to transcendental code value of word formulation *Vishwa Rup*.
34. Further as that number value 34 permit reorganization as 34 = 7 +8+9+10 which is parallel to format of hyper cube 9 with unity state dimensional order (7 space in the role of dimension of 9 space).
35. The summation value of triple numbers values (19, 15,21) is 55, which is parallel to 55 shalokas range of Adhiyaya 11 " *Vishwa Rup Darshan Yog*".
36. The formulation *Shakti* accepts transcendental code value 10.
37. The summation value of quadruple values (19,15,21,10) is 65.
38. One may have a pause here and take note that number value 65 permits reorganization as 65 = 5 x 13.
39. One may have a pause here and take note that 13 edged cube with in 4 space gets coordinated with transcendental origin (5 space as origin of 4 space) in terms of 13 x 5= 65 coordinates
40. It is this coordination with the centre (4 space) which , as such is the attainment of number value 65 as transcendental code value of word formulation (*Vishwa Rup Darshan*).
41. *One may have a pause here and take note that values pair (10,12) is parallel to transcendental code values pair (10,12) of word formulation pair (**Shakti, Yog) .***
42. One may further have a pause here and take note that values pair (10,12) is parallel to boundary components of hyper cube 5 and hyper cube 6 respectively.
43. One may have a pause here and take note that hyper cube 5 and hyper cube 6 are the representative regular body of 5 space and6 space respectively.
44. *One may further have a pause here and take note that 6 space plays the role of origin of 5 space.*
45. *As such Vishwa Rup Darshan* as of transcendental code value 65 takes us to a reach from 5 space to its origin as 6 space.
46. One may further have a pause here and take note that 6 space is origin of 5 space , which itself is origin of 4 space.
47. As such *Vishwa Rup Darshan* with in Creator's space (4 space) would be to glimpse origin of origin of 4 space.
48. One may further have a pause here and take note that 4 space itself is a spatial order space.
49. Further as that 4 space plays the role of dimension of 6 space.
50. With it triple spaces (2 space , 4 space, 6 space) get coordinated as 6 space domain, 4 space dimension of 6 space and 2 space as dimension of dimension of 6 space.
51. One may further have a pause here and take note that the creator's space which is of a spatial dimensional order provides four fold manifested creation of format of idol of Lord Brahma , which is parallel to the format of hyper cube 4 as four fold manifestation layer (2,3,4,5).

52. One may further have a pause here and take note that the summation value of four fold manifestation layer (2,3,4,5) is 2+3+4+5 = 14 which is parallel to the transcendental code value of word formulation *Shareer.*

53. Further as that the formulation *Sarv* also accept transcendental code value 14.

54. Still further as that transcendental code value *Karam* as well accept transcendental code value 14.

55. One may have a pause here and take note that hyper cube 4 format is the format of manifested creation of *Sarv* (all).

56. It is also the format of all the *Karmas*.

57. One may further have a pause here and take note that word formulation *Lok* as well accept transcendental code value 14.

58. With it, hyper cube 4 also become a creation format of all the *Loka*s (dimensional spaces).

59. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

60. It would be a blissful exercise to chase whole range of manifested creation along hyper cube 4 format.

61. It would further be a blissful exercise to chase values triple (10,12,14) parallel to format of boundary components of (5,6 & 7 spaces).

62. One may have a pause here and take note that 7 space plays the role of origin of 6 space.

63. Therefore the chase with in 4 space is firstly to take 5 space as its origin.

64. Then at second step chase would take to 6 space as origin of 5 space.

65. And finally the chase will take to 7 space as origin of 6 space itself.

66. With it the chase as with in *Shareer* of transcendental code value 14 of the *Vishwa Rup* is going to be a very blissful chase at the Self Referral boundary (6 space as boundary) of unity state (7 space).

67. It would be very blissful to take note that 7 space as dimensional order leads to hyper cube 9 of four fold manifestation layer format (7,8,9,10) of summation value 34 parallel to transcendental code value 34 of word formulation *Vishwa Rup.*

68. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

SELF REFERRAL DOMAIN TRANSCENDENCE TRIPLE(6,4,2)

1. One shall glimpse the transcendence feature of 6 space domain (Self Referral domain) which takes from 6 space domain to its creative dimension and further to it spatial dimension of dimension

2. 6 space accepts dimensional frame of 6 dimensions of creative order (4 space as dimension) and this takes to dimensional value (6 x 4 = 24).

3. As the creative dimension itself is of spatial order, as such the dimensional frame acquires value 6 x 4 x 4 = 48.

4. One may further have a pause here and take note that the spatial order of 4 space brings into 4 x 4 format for the creative dimension itself.

5. The organization , as under, along 4 x 4 format, leads to grand summation value of all the rows /columns values:

0	1	2	3 leads to summation value 6
1	2	3	4 leads to summation value 10

2	3	4	5 leads to summation value 14
3	4	5	6 leads to summation value 18

Grand summation value 6+10+14+18 = 48.

6. It would be blissful to chase summation values quadruple (6,10,14,18) parallel to transcendental code value quadruple (6,10,14,18) as values of quadruple formulation *(Karye, Shakti, Gun, Vidya)*

7. It would be blissful to chase transcendence phenomenon of Self Referral domain (6 space) a step ahead of its dimension of dimension level which shall be bringing us face to face with 0 space in the role of dimension of 2 space.

8. One may further have a pause here and take note that   the split phenomenon of 6 space domain, sequentially leads us to following sequential spectrum values:
   i) The start with spectrum value for 6 space domain would be 1 as 6 space domain is the single entity.
   ii) At first split stage, 6 space domain will be splitting into a pair of 4 space domain and thereby the spectrum at this stage would be of value 2 parallel to the emerging pair of entities.
   iii) At next split step, the split spectrum would be of 5 entities of 2 space domains. Of these 2 entities would be supplied by each of the pair of 4 space entities and the fifth 2 space entity would be there as dimension of dimension release at the time of split of 6 space domain itself.

9. This split spectrum, as such takes us to spectrum value 2 at first step and spectrum value 5 at the next step.

10. One may have a pause here and take note that values pair (2,5) is parallel to the format of 2 space accepting 5 geometries range.

11. One may have a pause here and take note that the structural component of the set of 2^3 i.e. 8 sub cubes as cubes are $125 = 5^3$.

12. It is this structural feature which deserve to be comprehended well as 4 space accepts solid boundary of 8 components.

13. Further as that word formulation Ek accept transcendental code value 8.

14. And word formulation Dweu accept transcendental code value 16.

15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

16. It would be blissful to reach at the third step of split spectrum of 6 space domain which shall be leading us to spectrum of 12 entities of 0 space domain.

17. One may have a pause here and take note that five 2 space entities of previous split spectrum stage shall be leading to 2 x 5 = 10   entities of zero space domain and further there would be a pair of dimension of dimension order entities of zero space order emerging during the stage of split of pair of 2 space entities.

18. One may have a pause here and take note that this spectrum of 12 entities of zero space domain brings us face to face with the transcendental boundary of 6 space being of 12 components.

19. Further as that 5 space as boundary is of zero value of 6 space domain .

20. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

21. It would be very blissful to take note that at the next split spectrum stage of 6 space domain there would emerge a spectrum of 29 entities of (-2) space domain.

22. One may have a pause here and take note that 2 x 12 + 1 x 5 = 29 is the reach of this stage spectrum value.

23. It would be very blissful to take note that values pair (-2), 2 as such is parallel to the format of pair of opposite orientation of spatial dimensional order.

24. Further it would be further blissful to take note that it is going to be parallel to pair of faces of a surfaces within 3 space.

25. It would further be blissful to take note that $2 + 2 = 2 \times 2 = (-2) \times (-2)$.

26. Parallel to it there would be super imposition of not only of addition and multiplication operation but also of opposite orientation as well and with it the transcendence phenomenon of 6 space domain at the fourth step shall be reverting the transcendence back into the spatial dimension of dimension itself..

27. Still further it also would be relevant to take note that number value 29 is parallel to transcendental code value of word formulation Brahma.

28. One may have a pause here and take note that this feature of transcendence with in 6 space domain reverting back to split spectrum of value 29 and also resulting into reach back to spatial dimension of dimension of 6 space makes this transcendence phenomenon being of unique feature.

29. One shall sit comfortably and permit the transcending mind to glimpse this transcendence phenomenon of 6 space domain and to comprehend it thoroughly and to have its complete appreciation and to have its full imbibing to acquire deep insight and enlightenment about the transcendence phenomenon of 6 space domain.

30. It is this enlightenment which shall be the enlightenment of Vishwa Rup Darshan Yog.

31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

SOMYUA, DEV AND DIVYA

1. FORMULATION Somyua, Dev and Divya deserve to be chased for their formats, features, values, virtues and order.

2. Formulation Somyua accepts transcendental code value $3 + 9 + 9 + 1 + 1 = 23$

3. Formulation Dev accepts transcendental code value $6 + 6 + 7 + 1 = 20$.

4. The formulation Divya accepts transcendental code value $6 + 2 + 7 + 1 + 1 = 17$

5. One may have a pause here and take note that $17 + 3 = 20$ and $20 + 3 = 23$.

6. Further as that pair of values (17, 20) are the end values of four fold manifestation layer (17,18,19,20) .

7. Further as that pair of values (20,23) are the end values of four fold manifestation layer (20,21,22,23) .

8. It would be blissful to take note that four fold manifestation layer (17,18, 19,20) is of hyper cube 19.

9. Further as that four fold manifestation layer (20,21,22,23) is of hyper cube 22

10. The number value 17 is parallel to transcendental code value 17 of word formulation Atma.

11. The number value 19 is parallel to transcendental code value 19 of word formulation Krishan.

12. The number value 20 is parallel to transcendental code value 20 of word formulation Dev.

13. Number value 23 is parallel to transcendental code value 23 of word formulation Anant.

14. It would be blissful to chase unity state range of 7 steps range values (17,18, 19, 20,21,22,23) as a range of transcendental code values.

15. (Atma, Vidya, Vishwa, Dev, Darshan , Yog Shakti and Anant) is the range of formulation which can be chased as a string of formulations to comprehend the infinite phenomenon beginning with Atma and reaching uptil Anant.

16. It would be a blissful exercise that one shall permit the transcending mind to glimpse values of each of these 7 formulations as a string.

17. These formulations be chased one by one and in above sequence and order.

18. As the beginning is to be with Atma, as such one is to transcend through the previous stages of senses by attaining Shudhh Chit state.

19. One may have a pause here and take note that word formulation Shudhh accept transcendental code value 19 which is also parallel to Mann, as well as the same is also parallel to the transcendental code value of Krishan.

20. The word formulation Chit accepts transcendental code value 13 which is parallel to the value of Akshara as well as of Yagya.

21. One may have a pause here and take note that the transcendental code value of formulation Shudhh Chit is $19 + 13 = 32 = 2^5$ which is parallel to 32 combinations of values from the range (1,2,3,4,5,6) for the reach of value 6 itself.

22. It would further be blissful to take note that Akshara also means the Aksharas of Ved and as such the simple reading of the text of Vedas and simple going through the details of steps of Yagya, as such are not going to help to have enlightenment of Lord manifesting himself as Vishwa Rup .

23. One shall comprehend and appreciate the caution mentioned in Vishwa Rup Darshan Yog of Adhiyaya 11 that simple reading of the text of Vedas and of details of steps of Yagya and Tapp and Daan are not going to entitle for the Vishwa Rup Darshan.

24. Vishwa Rup Darshan entitlement is of requirement more than that and it is the state of Shudhh Chit and there from the chase glimpse of the range Atma to Anant begins.

IV

CHARAM CHAKSHU AND DIVYA CHAKSHU

1. The conceptual formats of Charam Chakshu and Divya Chakshu deserve to be glimpsed first to chase the values of Vishwa Rup Darshan Yog

2. The formulation Charam Chakshu accept transcendental code value $14+13 = 27$ which is parallel to transcendental code value of formulation " Nidaan".

3. The formulation Divya Chakshu accepts transcendental code value $17+13 = 30$ which is parallel to transcendental code value of word formulation Samhita.

4. The value 30 accept reorganization as $6+7+8+9$ which is parallel to four fold manifestation layer format of hyper cube 8 .

5. One may have a pause here and take note that 6 space plays the role of dimension of 8 space.

6. One may further have a pause here and take note that value 17 is parallel to transcendental code value of word formulation Atma.

7. As such formulation Divya Chakshu is of format parallel to the format of Atam Chakshu.

8. One may further have a pause here and take note that number value 13 is also parallel to transcendental code value 13 of word formulation Yagya.

9. As such the format of Divya Chakshu is parallel to the format of Atam Yagya.

10. The format of Charam Chakshu is parallel to the Shareer Chakshu.

11. One may have a pause here and take note that the potentialities of Charam Chakshu are of limit of Shareer Chakshu, the physical eyes of human body.

12. The potentialities of Divya Chakshu are of the order of Atam Chakshu, the eyes of the sole.

13. It is this distinction of shift from Shareer (body) to Atma (Soul) which deserve to be comprehended well for its thorough appreciation to have its full imbibing for the attainment of proper insight and enlightenment about these formats.
14. Adhiyaya 11 brings to focus that the Sadhakas attain transition from physical eyes range format to transcendental eyes range with the grace of the Self Referral Lord Vishnu.
15. The values pair (14,17) , (17,20) and (20,23), as such deserve to be chased for the chase of values of Adhiyaya 11.
16. This is going to be a chase of synthetic set up of triple formats of hyper cube 16, hyper cube 19 and hyper cube 22.
17. This brings us face to face with the sequence of values (---14,17,20,23, ---) .
18. It shall be sequentially extending with inclusion of pair of values on its both ends as (---11,14,17,20,23, 26, ---) .
19. A step ahead it shall be leading us to (----5, 8,11,14,17,20,23,26, 29, ---).
20. One may have a pause here and take note that during the chase of Vibhooti Yoga of Adhiyaya 10 we have noticed focus upon the values sequence:-

   ----------5, 9,13,17, 21, 25,29, -----------

21. One may have a pause here and take note that of the above pair of sequences, we have 9 and 7 steps long values ranges with values pair (5,29) as the end values of those respective ranges, as reproduced here under;
   i)   (----5, 8,11,14,17,20,23,26, 29, ---).
   ii)   ----------5, 9,13,17, 21, 25,29,-----
22. One may have a pause here and take note that above pair of formats of 9 steps long and 7 steps long string deserve to be comprehended well for their features, prominent amongst them being as under:
   i)   This pair of strings are of steps 9 and 7 respectively.
   ii)   The end values of both strings are values pair (5,29).
   iii)   Values pair (9,7) is parallel to the format of 9 space as domain and 7 space as dimension .
   iv)   This is further parallel to 7 streams flow from the Bindu Sarovar of Brahamman domain (9 space).
   v)   It is further of the feature as that 9+7 = 16 and this split is parallel to the split of text of Ganita Sutra 1 as a pair of words compositions " Ekadhike" and Purvena of 9 and 7 letters respectively.
   vi)   Further as that 9+7 = 16 is parallel to transcendental code value 16 of word formulation Dwau (two).
   vii)   The formulation Ek accepts transcendental code value 8.
   viii)   The split of value 16 as 8+8 and at next step as 9+7 deserve to be comprehended for its emerging features.
   ix)   The values pair (9,7) is parallel to grid format 9 x 7 which accommodates all the63 double digit numbers of 8 place value system.
   x)   The above split of value 16 as (8,8) , (9,7) will further lead to (10,6).
   xi)   One may have a pause here and take note that the Ganita Upsutra 1 accept text availing 10 letters.
   xii)   Further as that values pair (10,6) permit reorganization as (1+2+3+4, 0+1+2+3) which is parallel to four fold manifestation layer of hyper cubes 3 and hyper cube 2 respectively.
   xiii)   A step ahead the split would lead to 16 = 11+5.
   xiv)   The values pair (11, 5) is parallel to the organization format of 11 geometries range of 5 space.
   xv)   A step ahead the split would lead to 16 = 12+4.

xvi) The values pair (12,4) permit reorganization as (4 x 3, 4 x 1) which is parallel to the set up of 3 manifested quarters squares of their own manifesting fourth quarter of the square.

xvii) Here It would be very blissful to take note that the word formulation Aum is leading to first 3 quarters as letters A, U, M respectively while the fourth quarter is " Aum" itself.

xviii) A step ahead the split would be 16 = 13+3.

xix) One may have a pause here and take note that the values pair (3,13) permit reorganization as (03, 13) which is parallel to the sequential increase only in the 10 place value formats and not in the digit value format.

xx) Still further as that cube (value 3) with in 4 space attains a degree of freedom of motion which manifests as 13th edge of cube.

xxi) A step ahead value 16 would permit split as 16 = 14+2 which is parallel to the format of 2 space playing the role of 4 space accepting hyper cube 4 as its representative regular body of four fold manifestation layer format features (2 , 3,4,5) with summation value 2+3+4+5 = 14.

xxii) And a step ahead 16 = 15+1 will bring us face to face with values pair (1, 15) as (1 x 1 x 1, 1 x 3 x 5), a feature which deserve to be comprehended well.

xxiii) Still a step ahead 16 = 0+16 will bring us parallel to 4 x 4 format with 4 x 4 = 16.

xxiv) It would be relevant to take note that zero space plays the role of dimension of 2 space which permits spatial format 4 x 4 for the creative dimensional order of 6 space.

xxv) Accordingly 4 x 4 format as under accepts grand summation value 48 = 2 x 4 x 6= 6+10+14+18 parallel to the synthetic set up of hyper cubes 2,3,4 and 5 .

23. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats ,.

24. It would be blissful to take note that   16 linear units require 17 points coverage, further as that number value 16 permit reorganization as 16 = 5+6+5.

25. It would be a blissful exercise to chase 5+6+5 as the split of 5 space domain with release of 6 space origin and 5 space domain making out a pair of 5 space domain entities.

26. It is this phenomenon of transcendental domain which splits into a pair of 5 space domains which deserve to be comprehended well.

27. One may have a pause here and take note that 5 space accepts 11 geometries range.

28. 11 geometries range is of signatures 0 to 10.

29. The 0 signature geometry has parallel to it its representative body being hyper cube 5 free of all of its 10 creative boundary components.

30. It is this format of 0 signature geometry which shall be bringing to focus as that the 5 space domain is free of boundary but remains integrated because of its solid dimension fixed at its origin.

31. This as such makes a set up of value 11+3 = 14 .

32. With the release of dimension , the domain would dis-integrate because of the release of 6 space as origin.

33. It shall be making out , amongst others , the formats of following features:

i) 11+6 = 17 with 6 space (origin) on its release extending the range of 11 steps to 11+6 = 17 steps which is parallel to transcendental code value 17 further parallel to the values of formulation Divya, Atma and other formulations of value 17.

ii) The format 11+3 + 6 = 20 which is parallel to transcendental code value   of formulations Ved, Dev and whole range of formulations of transcendental code value 20.

iii) As such one shall sit comfortably and to glimpse and re-glimpse the phenomenon of this integration of transcendental domain (5 space domain) with removal of

its creative boundary and with also removal ofsolid dimensional order andthereby there being a release of Self Referral origin.

iv) One may have a pause here and take note that this transcendental dis-integration phenomenon is of different values and virtues than that of the dimensional domains split spectrum phenomenon .

v) The transcendental dis-integration phenomenon , that way, in its generality for N space will amount to the dis-integration of N space domain as a pair of N space domains and also there being a release of (n+1) domain as origin.

vi) This as such shall be making out a phenomenon whereby one entity (here N space domain) multiplies itself by duplicating itself and making it to be a pair of N space entities.

vii) One may have a pause here and take note that it shall be making it a sequential phenomenon which at the next step shall be again splitting each of the pair of N space domains into a double pair of N space entities.

viii) And that way a sequential process will come into play.

ix) It shall be leading us to the sequential dis-integration phenomenon of sequential values (2^0 2^1, 2^2, 2^3, -----).

x) One may have a pause here and take note that in reference to 5 space domain, in the above dis-integration phenomenon there would be a release of 6 space domain.

xi) 6 space domain as such permits its chase as a range of 6 steps of values (1,2,3,4,5,6).

xii) One may have a pause here and take note that the summation of values of choices from the range (1,2,3,4,5,6) to make out some of those choices as value 6 are going to be 32 such choices. Illustratively first choice would be 6 = 6 , second choice would be = 6 = 5+1, third choice would be 6 = 1+5 and so on, 32nd choice would be 6 = 1+1+1+1.

xiii) One may have a pause here and take note that the range (1) will give only one choice namely 1 = 1 = 2^0.

xiv) The range (1,2) will lead to two choices namely 2 = 2 and 2 =1+1.

xv) The range (1,2,3) will give rise to four choices.

xvi) This way the range (1,2,3,4, ----N) will give rise to 2^{n-1} choices.

34. It would be blissful to chase and re-chase the split phenomenon for 4,5,6 domains in terms of values ranges (1,2,3,4), (1,2,3,4,5) and (1,2,3,4,5,6) which shall be making out a values triple (2^3, 2^4, 2^5).

35. However, the disintegration phenomenon of 4 space domain, 5 space domain, 6 space domain and so on every dimensional domain, shall be of infinitely long sequence of emergence of domains of same order and the sequential disintegration in every case would be of emerging entities as :

2^0, 2^1, 2^2, 2^3, 2^4, --------.

36. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

37. It would be distinctively chase dimensional domains split spectrum, as well as dimensional domains disintegration phenomenon .

38. It will bring us face to face with the dimensional domains split spectrum being related to the domains, dimension relationship.

39. However, the domains disintegration phenomenon is related to the release of origin of the dimensional domains.

40. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

6 SPACE IN ITS DIFFERENT FORMS AND ROLES

1. Students of Vedic Mathematics, Science & Technology shall glimpse 6 space in its different forms and roles.
2. 6 space content deserve to be comprehended.
3. 6 space content manifestation deserve to be glimpsed.
4. 6 space content manifesting as domain fold of hyper cube 6 deserve to be glimpsed.
5. hyper cube 6 as representative regular body of 6 space manifesting along the creation format of four fold manifestation layer with in Creator's space deserve to be glimpsed.
6. 6 space in the role of dimension creating hyper cube 8 as four fold manifestation layer (6,7,8,9) deserve to be glimpsed.
7. 6 space in the role of Self Referral boundary of unity state domain (7 space) and splitting as 14 components also deserve to be glimpsed.
8. 6 space in the role of origin of 5 space as well deserve to be glimpsed.
9. 6 space in the role of base of 5 space as origin of 4 space deserve to be glimpsed.
10. 6 space as format of 5 space as base of 4 space as origin of 3 space domain deserve to be glimpsed.
11. It is this feature of reach from 6 space to 3 space and in the reverse order the organization of four fold manifestation layer (3,4,5,6) as well deserve to be glimpsed individually as well as simultaneously .
12. Surya as 6 space format manifested creation deserve to be glimpsed for its features.
13. 6 space presided by Lord Vishnu deserve to be glimpsed.
14. 6 space as number value 6 deserve to be glimpsed.
15. 6 space as number value 6 as first perfect number deserve to be glimpsed.
16. Number value 6 as 6 = 1+2+3 = 1 x 2 x 3= 2 x 3 = (-2) x (-3) = 2+2+2=3+3 deserve to be comprehended.
17. 32 expressions for value 6 as of summation of choices from the range (1,2,3,4,5,6) deserve to be chased.
18. The inter-relationship of 1 space to 11 space deserve to be chased.
19. The chase of organization format of 6 x 6 grid deserve to be chased.
20. The cell of 6 x6 x6 format deserve to be chased.
21. The number value 64 as of the format of 4 space in the role of 6 space deserve to be comprehended.
22. The number value (-46) as (-6 space) in the role of dimension (-4 space) deserve to be comprehended.
23. Value 6 as 1,2 & 1 as 6 and 2 as 6 deserve to be worked out.
24. Value 6 as 3 and value 3 as 6 deserve to be worked out.
25. Value 6 as 4 and value 4 as 6 deserve to be worked out.\
26. Value 6 as 5 and value 5 as 6 deserve to be worked out.
27. Value 6 as 6 deserve to be worked out.
28. Value 6 as a range (1,2,3,4,5,6) deserve to be availed
29. 6 space domain as framed with in transcendental boundary deserve to be chased.
30. 6 space domain with in creative dimensional frame deserve to be worked out.
31. The integration and disintegration of 6 space domain deserve to be worked out.
32. The dimensional synthesis of 6 space in the role of dimension deserve to be worked out leading to sequential values (6 ,8,6,-2, ----) deserve to be worked out.

33. Dimensional synthesis value of triple dimensions of same order (N, N, N) = 6 deserve to be glimpsed and to be worked out.
34. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

Folder 5, SKK, Vedic Scriptures

File 15: Bhakti Yog

BHAKTI YOG

I

ADHIYAYA 12

1. Adhiyaya 12 accepts association of number value 12.
2. Number value 12 is parallel to transcendental code value 12.
3. Word formulation Yog accepts transcendental code value 12.
4. transcendental boundary (5 space as boundary) of Self Referral domain (6 space) is of 12 components .
5. There are Dwadus Aaditya (12 Suns) .
6. Adhiyaya 12 is Bhakti Yog.
7. Word formulation Bhakti accepts transcendental code value 18.
8. There are 18 disciplines of Yoga of 18 Adhiyayas of Srimad Bhagwat Geeta .
9. Number value 18 accepts organization as 18 = 3+4+5+6.
10. This organization is parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5.
11. Srimad Bhagwat Geeta is scripture of Urmahabhatam.
12. Urmahabhatam is a scripture of 18 Parvs.
13. Srimad Bhagwat Geeta is scripture of Bhishma Parv, the sixth Parv.
14. Srimad Bhagwat Geeta is part of Bhishma Parv from its 12th chapter onwards
15. Urmabhatam is scripture focusing upon Mahabharta war.
16. This war was of 18 days duration.
17. In this war 18 akhshoni soldiers participated.
18. Of it, 11 akhshoni solidiers had fought on behalf of Kaurvas.
19. And , 7 akhshoni solidiers had fought on behalf of Pandavas.
20. It would be very blissful to take note that word formulation Yudh accepts transcendental code value 18.
21. Further word formulation Vidya as well accept transcendental code value 18.
22. With it it would be blissful to visit and revisit number value 18 as its organization as 18 = 11+7.
23. With it the scripture of Srimad Bhagwat Geeta as well may be approached as its Adhiyayas 1 to 11 and as its Adhiyayas 12 to 18.
24. Adhiyaya 1 is about Arjun Vishad Yog and Adhiyaya 11 is about Vishwa Rup Darshan Yog.
25. As such disciplines of Adhiyayas 1 to 11 take us through format and features of the range of ARjun Vishad Yog to Vishwa Rup Darshan Yog.
26. Adhiyaya 12 is Bhakti Yog.
27. Adhiyaya 18 is Moksh Sanyas Yog.

28. As such Adhiyayas 12 to 18 of Srimad Bhagwat Geeta take us through format features and values of the range of Bhakti Yog to Moksh Sanyas Yog.

29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

RAN BHOOMI

1. Word formulation Ran accepts transcendental code value 12.
2. It is parallel to transcendental code value of word formulation Yog.
3. Word formulation Bhoomi accepts transcendental code value 27.
4. It is parallel to word formulation Nidaan .
5. This Yudh is for Nidaan through Yoga.
6. Word formulation Shareer accepts transcendental code value 14.
7. Values pair (14, 12) is of features parallel to format (domain, dimension).
8. Yoga takes to the dimension level of domain (body) .
9. It takes from Sathool Shareer to Sukhsham Shareer.
10. Word formulation Sukhsham accept transcendental code value 26 which accept organization as 26 = 14+12.
11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

BEEJ ANKUR VRIKHSH & PUSHAP

1. The quadruple formulation Beej, Ankur, Vrikhsh & Pushap deserve to be chased.
2. These quadruple formulation accept transcendental code values (16,16, 19,20).
3. One shall further chase formulation Gandh which also accept transcendental code value 20.
4. Further as that formulations Dev and Ved as well accept transcendental code value 20 each.
5. One shall sit comfortably and revisit the above stream of formulations Beej, Ankur, Vrikhsh , Pushap, Gandh.
6. This will bring us face to face with as to how Beej and Ankur are of same transcendental code value and further Pushap and Gandh as well are of equal transcendental code values.
7. Gangh separates from Pushap and pervades all through as of transcendental code value 20 itself parallel to the transcendental code value of Pushap itself.
8. It is this Gandh Akash of transcendental code value 28 which is parallel to transcendental code value of Braham which deserve to be comprehended well for its thorough appreciation to have its complete imbibing to acquire deep insight and attain full enlightenment the way Pushap and Gandh separate from each other but remain at same transcendental code value .

IV

SAGUN AND NIRGUN

1. Adhiyaya 11 of Srimad Bhagwat Geeta enlightens about the Sagun path and Nirgun path for attainment of Braham.
2. The word formulation Sagun accept transcendental code value 18.
3. It is parallel to Shareer (transcendental code value 14) transiting and transforming as Vidya (transcendental code value 18) and as Bhakti (transcendental code value 18) as a reach from the idol of Lord Brahma format to idol format of Lord Shiv .
4. One may have a pause here and take note that Lord Brahma meditates with in cavity of his own heart upon transcendental Lord Shiv and with the grace of transcendental Lord, Brahma multiplies as 10 Brahmas.
5. One may have a pause here and take note that hyper cube 5 accepts creative boundary (4 space boundary) of 10 components for the transcendental domain (5 space domain).
6. One may further have a pause here and take note that word formulation Shakti accepts transcendental code value 10.
7. One may further have a pause here and take note that number value 28 permits reorganization as 28 = 18+10 .
8. One may further have a pause here and take note that number value 28 is parallel to transcendental code value 28.
9. Further as that word formulation Braham accept transcendental code value 28.
10. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
11. It would be blissful to visit and revisit the above format features of existence within human body as existence along the format of hyper cube 4 parallel to the format of idol of Lord Brahma and by " Dhyan" of transcendental code value 19 parallel to transcendental code value 19 of Mann as well as of word formulation Krishan would be get fulfilled with Vidya (transcendental code value 18) parallel to the format of hyper cube 5 as four fold manifestation layer (3,4,5,6) of summation value 18 and further that it is parallel to the format of Bhakti which also accept transcendental code value 18..
12. It would be blissful to take note that this way Sadhaka shall be following the Sagun path and shall be attaining Vidya Shakti of format and features and values of the format of Braham.
13. The formulation Nirgun accept transcendental code value 24.
14. One may have a pause here and take note that number value 24 accepts reorganization as 24 = 12+12 which is parallel to the Yoga of Yoga state.
15. It is Nirbeech Smadhi.
16. One may have a pause here and take note that word formulation Nirbeech accepts transcendental code value 28.
17. One may have a pause here and take note that word formulation Mokhsh accepts transcendental code value 24 parallel to transcendental code value of Pursha.
18. One may have a pause here and take note that word formulation Smadhi accept transcendental code value 24.
19. As such the Smadhi reach is Mokhsh reach.
20. One may further have a pause here and take note that word formulation Sanyas accept transcendental code value 28 which is parallel to transcendental code value of word formulation Braham.

21. One may further have a pause here and take note that Mokhsh Sanyas Yog accept transcendental code value 24 + 28+12 = 64 which is parallel to the structural set up of creative dimensional reach uptil Self Referral domain (6 space).

22. It, as such brings us face to face with the Sathapatya Measuring Rod reach with Lord Vishnu as the presiding deity of Sathapatya Measuring Rod and Lord Brahma being the presiding deity of the measure of the Sathapatya Measuring Rod .

23. One may further have a pause here and take note that values pair (46, 64) constitute a reflection pair .

24. The number value (-46, 46) as well constitute a reflection pair.

25. With it, the reach from -46 to 64 becomes a 11 steps long coverage of -6 space dimensional order set up to 4 space dimensional order set up:

$$(-46, -35, -24, -13, -2, 9, 20, 31, 42, 53, 64).$$

26. Further as that number value 78 , the shalokas range of Adhiyaya 18 of Srimad Bhagwat Geeta accepts reorganization as 78 = 18+19+20+21 which is parallel to four fold manifestation layer (18,19,20,21) of hyper cube 20 with space (18) playing the role of dimension .

27. Further as that the Adhiyaya 1 of Srimad Bhagwat Geeta is a scripture of 47 shalokas range.

28. As such the reach of Srimad Bhagwat Geeta with Adhiyaya 1 of 47 shalokas is a reach ahead of number value 46.

29. This reach ahead of number value 46 is uptil number value 78.

30. This range coverage is of value 78 -46 =32 = 2^5.

31. Further as that value 2^5 is parallel to summation value of choices from the range (1,2,3,4,5,6) to be sixth is 32 = 2^5.

32. Further as that 2 space accepts 5 geometries range.

33. Still further as that number value 5 as 5 space manifests hyper cube 5 as its manifested body.

34. Still further as that hyper cube 5 is a four fold manifestation layer (3,4,5,6) of summation value 18 .

35. Still further as that 5 space accepts 11 geometries range which is parallel to 11 version of hyper cube 5.

36. It would be relevant to take note that Adhiyaya 11 is a scripture of 55 shalokas range which is parallel to dimensional value 11 x 5 = 55 equal to the value of all the 5 dimensional frames of 11 bodies of 11 geometries range of 5 space.

37. It would further be blissful to take note that 6 space plays the role of origin of 5 space.

38. 6 space accept 13 geometries range parallel to which there are 13 version of hyper cube 6 .

39. This range of 13 version of hyper cube 6 shall be having a range of 13 dimensional frames of 6 dimensions each and these together shall be leading to 13 x 6 = 78 dimensions and as such it is going to be a set up of dimensional value 78.

40. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

ORGANIZATION FORMAT OF SRIMAD BHAGWAT GEETA

1. One way to glimpse organizational format of Srimad Bhagwat Geeta is in terms of shalokas ranges of Adhiyaya 1 to 18.

2. This range comes to be (47,72,43,42,29,30,28,34,42,55,20,34,27,20,24,28,78)
3. It would be a blissful exercise to tabulate word formulation of this range of transcendental code values.
4. It would be very blissful to take note that of the above range of shalokas of 18 Adhiyayas only 13 of them are of distinct values.
5. The 5 repeated values are (47,42,34,,28,20).
6. One may have a pause here and take note that Adhiyayas 1 and 6 accept 47 shalokas each.
7. Adhiyayas 4 and 10 accept 42 shalokas each.
8. Adhiyayas 8 and 17 accept 28 shalokas each.
9. Adhiyayas 9 and 13 accept 34 shalokas each.
10. Adhiyayas 12 and 15 accept 20 shalokas each.
11. This organization also deserve to be chased to have insight about this feature of the organization .
12. The other way to chase organization format of Srimad Bhagwat Geeta is to glimpse shalokas ranges differences between a pair of consecutive Adhiyayas .
13. It as such shall be leading us to :

   1. 47   2. 72-47 =25   3. 72-43= 29   4. 43-42= 1   5. 42-29=13

   6. 30-29=1   7. 30-28=2   8. 34-28 = 6   9. 42-34=8   10. 55-42=13

   11. 55-20= 35   12. 34-20=14   13. 34-27=7   14. 24-20=4   15. 28-24=4

   And 78-28= 50   and 78.

14. One shall tabulate formulation accepting transcendental code values as per the above differences values range (47,25,29,1,13,1,2,6,8,13,35,14,7,4,4,50 & 78) .
15. The other way to reach at the organization format features of Srimad Bhagwat Geeta is to add value 1 to all above difference values as N+1 points are needed to cover N units.
16. This shall be leading to the values range (26,30,2,14,2,3,7,9, 14,36,15,8,5,5,51,78)
17. One shall tabulate formulations accepting transcendental code values as per above values range.
18. One another way to reach at organization format of Srimad Bhagwat Geeta is to substract value 1 from the original differences values range as that N units shall be covering N-1 surface unit.
19. This shall be leading us to values range (47,24,28,0,12,0,1,5,7, 12,34, 13,6,3,3,49,78).
20. One shall tabulate words formulation accepting transcendental code values as above,
    (I) firstly as .Parallel to the above 4 values ranges, firstly of the shalokas

       range value enlisted in Para 2 as (

       47,72,43,42,29,30,28,34,42,55,20,34,27,20,24,28,78)

    (II) Secondly as parallel to para 14 as under:

       47,25,29,1,13,1,2,6,8,13,35,14,7,4,4,50 & 78) .

    (III) Thirdly as parallel to Para 16 as under:

       ,47, 26,30,2,14,2,3,7,9, 14,36,15,8,5,5,51,78)

    (IV) Fourthly as parallel to para No.19 as under:

       (47,24,28,0,12,0,1,5,7, 12,34, 13,6,3,3,49,78).

21. The above quadruple geometric formats together shall be settling the organization format of the text of Srimad Bhagwat Geeta as per the sequential reach of 18 disciplines of Yoga.

22. One may have a pause here and take note that in terms of above geometric formats, it also would be facilitating to reach at the sequential format features of each of the disciplines of respective adhiyayas of Srimad Bhagwat Geeta .

23. The visit to the text of respective Adhiyaya will be bringing us face to face with the values of the respective Yoga Discipline of the adhiyaya itself.

24. The Ath part as well as the Pushpika of the respective Adhiyaya shall be further helping to acquire insight about the values and virtues of disciplines of Yogas of respective adhiyayas.

25. Further the sequential organization of the Pushpika of Adhiyayas 1 to 18 on their chase shall be adding to the enlightenment of the virtues of the Yoga of all the 18 disciplines of Yoga of Srimad Bhagwat Geeta .

26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

27. It would be a blissful exercise to chase sequential organization of Ath parts of Adhiyaya 1 to Adhiyaya 18 of Srimad Bhagwat Geeta .

28. The organization format features of Ath parts will further provide structural keys to unlock the Divya Ganga Flow of transcendental domain value through the artifices of sole syllable Om as of 4 quarters range in the Pushpika of the Adhiyaya .

29. It is this manifestation of transcendental values flow along the organization format of the text of the Adhiyaya as features and values of Disciplines of Yoga as Pushpika of Adhiyaya which deserve to be visited again and again to imbibe its values.

30. It is in terms of thorough comprehension of above features and values that one shall be completely appreciating the same and with this complete appreciation Sadhakas shall be imbibing these transcendental values which will help sadhakas to acquire deep insight and full enlightenment about the essence of virtues of Yoga of all the Yoga Disciplines of Srimad Bhagwat Geeta .

31. It would be blissful to take note that with this insight and enlightenment sadhakas shall be reaching Vedas as the ultimate source reservoir of all the values of pure and applied knowledge.

VI

CHASE ALONG SATHAPATYA MEASURING ROD

1. Vedic systems have settled format of Sathapatya Measuring Rod for chase of organizations of knowledge and of existence phenomenon.

2. As such chase of organization format of Srimad Bhagwat Geeta , as well , is to be had along Sathapatya Measuring Rod .

3. Sathapatya Measuring Rod is presided by Lord Vishnu .

4. The measure of this Sathapatya Measuring Rod is presided by Lord Brahma .

5. Word formulation Vishnu accepts transcendental code value 25.

6. Word formulation Brahma accepts transcendental code value 29.

7. One may have a pause here and take note that the value difference between the shalokas ranges of Adhiyaya 2 (72) and of Adhiyaya 1 (47) is 72-47=25 which is parallel to transcendental code value of word formulation Vishnu.

8. The difference value of shalokas ranges of Adhiyaya 3 (43) and Adhiyaya 2 (72) is 29 = 72-43 which is parallel to transcendental code value of word formulation Brahma.

9. One may have a pause here and take note that text of Ganita Sutra 1 (Ekadhikenapurvena) , is accepting first word of its text as sixth vowel which accept transcendental code value 6 parallel to which is 6 space which is presided by Lord Vishnu , the presiding deity of 6 space and presiding deity of Sathapatya Measuring Rod .

10. The second letter of the text of Ganita Sutra 1 (Ekadhikenapurvena) is first consonant " Ka, and Ka-Brahma, Ka-Shiv is the values range of this verga consonant.

11. This, as such brings us face to face with second letter of the text of Ganita Sutra 1 accepting value 4 parallel to 4 space presided by Lord Brahma , who is also the presiding deity of the measure of the Sathapatya Measuring Rod .

12. One shall sit comfortably and permit the transcending mind and take note that the value difference between the shalokas ranges values of Adhiyaya 3 and Adhiyaya 2 of Srimad Bhagwat Geeta is 43-42=1.

13. One may have a pause here and take note that the word formulation Ek and word formulation Trei accept equal transcendental code value and the same is half of the transcendental code value of word formulation Dwe.

14. One may sit comfortably and permit the transcending mind to visit and revisit transcendental code value of third letter of the text of Ganita Sutra 1 being 1+1= 2 .

15. One may further have a pause here and take note that Ka-Brahma (value 4) and Ka-Shiv (value 5), as such make the difference and availability of value 1 as the difference value of shalokas range of Adhiyaya 3 and Adhiyaya 2 and further the transcendental code value of the third letter of Ganita Sutra 1 being " 2".

16. Like that , it would be a blissful exercise to chase the organization format of the text of Srimad Bhagwat Geeta , as well as of the text of Ganita Sutra 1 .

17. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

18. Students of Vedic Mathematics, Science & Technology as well as the sadhakas of adhiyatam vidya may avail the format of Sathapatya Measuring Rod to chase the organization format features, values and virtues of the text of Srimad Bhagwat Geeta .

19. The words formulation string , are of the graded values features parallel to the organization format of Sathapatya Measuring Rod itself and as such the same deserve to be approached in terms of the format of Sathapatya Measuring Rod

20. Illustratively Srimad Bhagwat Geeta approaches values and virtues, at different stages by comparing and availing formulations , say , Charam Chakshu, Divya Chakshu and Gyan Chakshu.

21. Let us have a pause here and take note that this formulation triple accepts transcendental code values triple (15+13, 17+13, 21+13).

22. One may have a pause here and take note that the sequential difference of values here in this case is at first step as of value 2 and at the second step is of value 4 .

23. One may have a pause here and take note that the values pair (2,4) is parallel to the sequential feature (2 x 1, 2 x 2).

24. Further it is of format parallel to the dimensional value of single spatial dimension and synthesis dimension value of a pair of a spatial dimension .

25. Still further it is parallel to 2 space playing the role of dimension of 4 space.

26. One may further have a pause here and take note that values triple (28,30,34) bring us face to face with the graded sequence of words formulations of parallel transcendental code value triple (28,30,34).

27. Further as that the values triple (15,17,21) as well brings us face to face with the graded formulations of which one illustrative case is going to be as that number value 15 is parallel to the dimensional value of the transcendental domain (5 space) and number value 17 is parallel to transcendental code value of word formulation Atma and further at the same time it is also parallel to the placement value of Northern Hemi-sphere .

28.   And a step ahead number value 21 is parallel to transcendental code value 21 which accept organization as 21 = 1+2+3+4+5+6 which is parallel to the Self Referral 6 steps long values range (1,2,3,4,5,6) parallel to the organization format of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6..

VII

RANGE OF 2^{27} WORDS FORMULATION OF TRANSCENDENTAL CODE VALUE 28.

1.   It would be blissful to take note that values range of single value (1) will lead to only one organization for the only choice from (1).
2.   However, the range (1,2) shall be leading to 2 = 2 and 2 = 1+1 being a pair of possibilities.
3.   The range (1,2,3) shall be leading to 4 possibilities for values reach 3 = 3, 3 = 1+2, 3 = 2+1, 3 = 1+1+1.
4.   Like that values range (1,2,3,4) shall be leading to 2^3 possibilities for reach for the value 4 as 4= 4 , 4= 1+3, 4 = 3+1, -----------.
5.   Further the range (1,2,3,4,5) shall be leading to 2^4 possibilities for reach at value 5 = 5, 5 = 1+4, 5=4+1, --------.
6.   Like that the values range (1,2,3,4,-----------28) shall be leading to 2^{27} possibilities for reach at value 28 = 28, 28 = 1+27, 28=27+1, --------------.
7.   One may have a pause here and take note that how big is going to be the range of formulations of transcendental code value 28.
8.   It would be a blissful exercise to chase and to tabulate to the extent possible the formulations of transcendental code values (1,2,3,4,5,6,7,----------16, 17,18,---------- 28, 29,30,------------100, 101, ---------496, 497, ---------1000).

VIII

GEOMETRIC FORMATS PARALLEL TO TRANSCENDENTAL CODE VALUES

1.   For geometric formats of transcendental code values, one shall chase format features of Sathapatya Measuring Rod .
2.   Hyper cube 1 shall be bringing us face to face with its quadruple folds manifestation layer (-1, 0, 1,2) and with it the respective folds shall be providing geometric formats for the parallel numbers values of transcendental code values.
3.   Hyper cube 2 as four fold manifestation layer (0,1,2,3) as well accordingly shall be providing geometric formats in reference to the respective roles of the folds of the values associated with these folds.
4.   Like that the values will reach at geometric formats along different hyper cubes format and the same would be in reference to the respective folds.
5.   The other feature of hyper cube 1 is that it accepts single dimension .
6.   Its dimensional frame as well is a set up of a single dimension .
7.   (-1 space plays the role of dimension of 1 space).
8.   Accordingly these dimensional formats features would be available in respect to the respected values
9.   Further as that zero space plays the role of boundary of hyper cube 1 .
10.   The boundary of hyper cube 1 is a set up of 2 components .
11.   Accordingly this format shall be available for such values in the respective roles.

12. Further as that 1 space accepts 3 geometries range and parallel to it there are 3 versions of an interval.

13. These geometric formats would be available for the respective values in respect to the specific roles.

14. Further 2 space plays the role of origin of hyper cube 1.

15. 2 space also has different roles like origin fold, domain fold, boundary fold and dimension fold.

16. The emerging hyper cube 2 format with 3 space in the role of origin shall be taking us to hyper cube 3 format.

17. And like that sequentially there would be a reach uptil hyper cube 6 format along the Sathapatya Measuring Rod presided by Lord Vishnu .

18. One may have a pause here and take note that 6 space domain permits its chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6 .

19. With it hyper cube 6 within 6 space will bring us face to face with a very rich structural format.

20. A sequential reach of 6 space within 6 space which further is within 6 space is a phenomenon which deserve to be approached the way it is contained .

21. The dimensional synthesis of equal order dimension also provides us specific geometric formats.

22. The split of dimensional domains further provides us distinct geometric formats.

23. Synthesis of manifestation layers further provide us distinct range of geometric formats.

24. A step ahead synthesis of transcendental ranges provide us another range of geometric formats.

25. The integration and disintegration phenomenon of dimensional domains with imposition and removal of boundary envelops and dimensional frames further provide us a very rich spectrum of geometric frames.

26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

27. Reach from artifices of numbers to dimensional frame is the inherent feature of vedic system which deserve to be comprehended well for its thorough appreciation to have its complete imbibing to acquire proper insight and enlightenment about this phenomenon of unison of Sankhya Nishtha and Yoga Nishtha.

28. Students of Vedic Mathematics, Science & Technology and sadhakas of adhiyatam vidya shall glimpse unison of this pair of Sankhya Nishtha and Yoga Nishtha.

IX

SEQUENTIAL COORDINATION OF 18 YOGAS DISCIPLINE

1. Students of Vedic Mathematics, Science & Technology and sadhkas of adhiyatam vidya shall visit and revisit the text of Srimad Bhagwat Geeta and to imbibe the coordination values format of 18 yogas of disciplines of Srimad Bhagwat Geeta .

2. One way to have an insight about it is that one shall tabulate the settled designation of these yogas being 1) Arjun Vishad Yoga, 2) Sankhya Yoga, 3) Karam Yoga 4) Gyan Karam Sanyas Yog 5) Karam SAnyas Yog, 6) Atam Sayyam Yog 7) Gyan Vigyan Yog 8) Akshar Braham Yog 9) Raj Vidya Raj Guhi Yog 10) Vibhooti Yog 11) Vishwa Rup Darshan Yog 12) Bhakti Yog, 13) Kshetra Kshetragya Vibhag Yog 14) Gun Treiya Vibhag Yog 15) Purshotam Yog 16. Dev Asurey Sampada Vibhag Yog 17) Shardha Triaya Vibhag Yog and 18) Mokhsh Sanyas Yog.

3. These designation formulations accept transcendental code values (55,31,26 ,85, 61,54, 63,53,72,41,65,30,84,57,61,99,62 and 64) .

4. The individual words formulations of these designation formulations deserve to be specifically chased for their format features and values along Sathapatya Measuring Rod and also in terms of their respective individual transcendental code values.

5. one shall up to date one's TCV dictionary .

6. One shall append detailed comprehension notes of these individual terms as well as about the individual designation formulation of 18 yoga disciplines of Srimad Bhagwat Geeta .

ADHIYAYA 13

I

NUMBER VALUE 13

1. Adhiyaya 13 accept association of number value 13.
2. Number value 13 accepts organization as $13 = 2 \times 6 + 1$.
3. This organization is parallel to 13 geometries range of 6 space.
4. Parallel to it there are 13 versions of hyper cube 6 .
5. One may have a pause here and take note that word formulation Akash accepts transcendental code value 8.
6. Summation value of pair of values 13+8=21 accepts reorganization as 21= 1+2+3+4+5+6 which is parallel to number values 6 steps long self referral range (1,2,3,4,5,6) parallel to which is Sathapatya Measuring Rod of hyper cubes 1 to 6 in terms of which there can be chase of 6 space domain. .
7. One may have a pause here and take note that 4 space plays the role of dimension of 6 space.
8. Further as that Lord Brahma , the presiding deity of 4 space is the presiding deity of the measure of Sathapatya Measuring Rod which itself is presided by Lord Vishnu .
9. Further as that within 4 space, solids (3 space bodies) have a degree of freedom of motion which manifests as 13 edged of 12 edged cube/hyper cube 3 within 4 space.
10. It would further be blissful to take note that 13 edged cube swaps 4 space and 6 space creation of 4 space is of 13 geometries range.
11. It would further be blissful to take note that formulation Akshara accepts transcendental code value 13.
12. Further as that transcendental code value 13 is also accepted by word formulation Yagya.

13. The spatial order of 4 space , that way accepts chase of values range (1 to 13) in its both orientations.
14. Firstly it shall be leading us to summation value 13+13 = 26 which accepts reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8) of transcendental dimensional order (5 space) in the role of dimension of unity state domain (7 space).
15. Further as that , as is evident below the arrangement of values range (1 to 13) in its both orientations leads to summation value 14 at each step :

01	02	03	04	05	06	07	08	09	10	11	12	13
13	12	11	10	09	08	07	06	05	04	03	02	01
14	14	14	14	14	14	14	14	14	14	14	14	14

16. Further as that 14 x 13 = 182 = 91+91 .
17. And that the repeated application will lead us to value 28 at each of the 13 steps.
18. One may have a pause here and take note that   number value 14 is parallel to transcendental code value 14 of word formulation Shareer.
19. The word formulation Braham accepts transcendental code value 28.
20. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

KSHETRA-KSHETRAGYA VIBHAG YOG

1. The Kshetra-Kshetragya Vibhag Yog avails 4 formulations namely 1) Kshetra 2) Kshetragya 3) Vibhag and 4) Yog.
2. These quadruple formulation accept transcendental code values quadruple (19,30,19,12).
3. This quadruple values is of summation value 80 which is parallel to the organization 80 = 8 x 10.
4. The organization 80 = 8 x 10 is parallel to the organization of 80 solid components exhaustively enveloping all the 10 creative (4 space) boundary of 10 components of transcendental domain (5 space).
5. Further as that Kshetra-Kshetragya Vibhag accept transcendental code value 19+30+19 = 68.
6. The number value 68 accepts reorganization as 68 = 34+34.
7. One may have a pause here and take note that Adhiyaya 9 and Adhiyaya 13 of Srimad Bhagwat Geeta accept 34 shalokas each.
8. Further as that values pair (9,13) accepts summation value (9+13 = 22) .
9. Still further as that word formulation Sankalp accepts transcendental code value 26 which permit reorganization as 4+9+13 .
10. The values 22 ,26,34 accept reorganizations as 22 = 4+5+6+7, 26= 5+6+7+8 and 34 = 7+8+9+10 which are parallel to four fold manifestation layers of hyper cubes 6,7 & 9 respectively.
11. The formulation Kshetra-Kshetragya accept transcendental code value 19+30= 49 .
12. Number value 49 accepts reorganization as 49 = 7 x 7 .

13. One may have a pause here and take note that number value 49 is parallel to transcendental code value of formulation Maruttgun.
14. Further as that formulation Kshetragya accept transcendental code value 30.
15. Number value 30 permits reorganization as 30 = 19+11.
16. Further as that number value 30 accepts reorganization as 6+7+8+9 which is parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 .
17. One may have a pause here and take note that number value 11 accepts reorganization as 11 = 2 x 5+1 which is parallel to 11 geometries range of 5 space which is further parallel to a range of 11 versions of hyper cube 5.
18. One may have a pause here and take note that hyper cube 5 is a four fold manifestation layer (3,4,5,6) with summation value 18.
19. Further as that 18 units coverage is parallel to 19 points coverage.
20. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
21. It would be blissful to take note that the organization 19+11 and 18+11 deserve to be chased simultaneously.
22. Further as that value 30 as of hyper cube 8 and value 29 as transcendental code value of Brahma the presiding deity of 4 space deserve to be comprehended well simultaneously for imbibing their values to appreciate them and to acquire proper insight and enlightenment about these organization features.
23. Further as that hyper cubes 1 to 9 as four fold manifestation layer accept summation values range (2,6,10,14,18,22,26,30, 34,38,42).
24. One may further have a pause here and take note that this values range shall be leading us to the following pair of values ranges:

   02, 06,   10, 14, 18,   22,   26, 30, 34, 38,   42

 -09 -05   -01 03   07   11   15 19 23 27   31

25. Simultaneously above pair of values ranges shall be leading to triple values ranges as under:

   13 17 21 25   29   33 37 41   45   49 53

   02, 06, 10, 14,   18,   22, 26, 30, 34,   38, 42

   -9 -5 -1   3   7   11 15 19 23   27 31

26. The above 3 values ranges deserve to be chased as transcendental code value ranges.

27. Parallel to the transcendental code values of each range deserve to be tabulated formulations of parallel transcendental code value formulation .
28. Further the formulations strings availing above value ranges by the text of Srimad Bhagwat Geeta deserve to be tabulated and to be chased for their comprehension, appreciation to have full imbibing of their values to acquire deep insight and enlightenment about the formulations constituting these strings.
29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

THE ORGANISATIONAL RELATIONSHIP OF DIMENSION & ORIGIN FOLD

1. To appreciate the values strings of formulations of scriptures (Adhiyayas of Srimad Bhagwat Geeta & their Disciplines of Yogas) one shall   glimpse the organizational relationship of dimension and origin fold of four fold manifestation format of hyper cubes synthesizing Sathapatya Measuring Rod .

2. Let the four fold manifestation layer is (N, N+1, N+2, N+3).

3. The inter-relationship of dimension fold and origin fold of this format of hyper cube N+2 would be the inter-relationship of transcendental code value pair (N, N+3).

4. This, as such shall be bringing us face to face with the pair of numbers value pair (N, N+3).

5. Illustratively for N= 17, N+3 would be   "20"..

6. The summation value would be 17+20=37.

7. One may have a pause here and take note that number value 17 leads to transcendental code value 17 which shall be leading us to word formulation Atma.

8. Further as that number value 37 is parallel to transcendental code value 37 which shall be bringing us face to face with   word formulation Param Atma which accepts transcendental code value 37 = 17+20.

9. One may have a pause here and take note that this as such will bring us face to face with the inter-relationship of values pair (17,20) as of the format of   (dimension fold, origin fold, getting super imposed.

10. This will that way bring us face to face with the dimension (value 17) getting inter-linked with origin fold (value 20) and this organization leading to value 17+20= 37.

11. Parallel to it will emerge the inter-relationship and coordination of Atma and Parmatma.

12. It would be a blissful exercise to chase values pair (14,17).

13. Parallel to it is transcendental code value pair (14,17) .

14. It shall be bringing us face to face with a pair of word formulations (Shareer, Atma) which shall be accepting transcendental code values pair (14,17) .

15. Like that this organization format features will help us comprehend and appreciate the organizational coordination of formulation of strings of formulations being preserved in the text of Srimad Bhagwat Geeta .

16. The relationship of dimension fold with origin fold has focused one feature.

17. Likewise the other features would emerge as coordinations of dimension fold with boundary fold , dimension fold with domainfold .

18. Further as that Vedic systems have settled five fold transcendence ranges.

19. The fifth fold is the basefold.

20. As such the organization features will also bring to focus the coordination relationship of dimension fold with basefold as well.

21. A step ahead Vedic systems have also settled Self Referral ranges of 6 steps with sixth fold being the format for the basefold of transcendence range.

22. With it the dimension fold shall be leading us to another organization format coordination relationship feature as of dimension fold and format fold.

23. A step ahead Vedic system work out unity state ranges of 7 steps long organization with seventh fold being the unity state ahead of the format fold of the basefold.

24. This will bring us face to face with the another organization feature in the form of organizational coordination relationship feature of dimension fold and unity state fold.

25. Even a step ahead Vedic system work out Asht Prakarti set up as of 8 step long ranges.

26. Still further a step ahead , Vedic system work out Brahaman domain as 9 space domain accepting chase in terms of hyper cubes 1 to 9.

27. A step ahead the Shakti of transcendental code value 10 is availed by Vedic system.

28. Like that the organizational format beginning with Creator's space and having transcendence to transcendental domain (5 space domain) are being availed by Vedic systems.

29. A step ahead the ranges of 10 to 20 steps and parallel to it formulations strings beginning with Shakti (10) and reaching uptil Dev (20) are availed.

30. Even a step ahead values range uptil 26 steps , then uptil 28 steps and 496 steps and even beyond are availed.

31. However, Srimad Bhagwat Geeta focus is of the range value 6 to value 28.

32. One may have a pause here and take note that value 6 is of first perfect number and value 28 is of second perfect number.

33. Number value 6 accepts only 3 proper divisors.

34. Number value 28 accepts 5 proper divisors.

35. A step ahead, number value 496 accepts 9 proper divisors.

36. The values triple (3,5,9) is of the features as that 5 is of middle placement of 9 numeral range of 10 place value system, 3 is of middle placement of 5 numeral range of 6 place value system.

37. A step ahead 2 is of middle placement of 3 numeral range of 4 place value system.

38. However, a step ahead the middle placement of 2 numeral range of 3 place value system does not lead us to any whole number value (numeral value) and it is here where the chase logic gets transcending.

39. The value between the pair of values (1,2) takes us to a value greater than value 1 and lesser than value 2 .

40. It is this reach in terms of not whole number value brings to focus the features of such organization format being a challenge to the previous processing system.

41. A step ahead , 2 place value system, further brings to a difficult situation of their being only one numeral, and as such the same is to be taken as the beginning numeral as well as the end value numeral and as such the middle value numeral in the context will get super imposed upon the sole numeral itself.

42. It is here where the processing system face another challenge.

43. A step ahead, one place value system , is to work with no numeral, and that way the whole logic of numeral and place value systems maintaining distinction so far withers away and with this withering away , the previous stages logic further transcends.

44. It is this which brings into value "0" with acceptance for it as a whole number.

45. And with it the linear thinking and doubling and halving features of linear ordering, takes shelter of " 0 order" .

46. With coming into play of zero order as dimensional order for 2 space, as comparison to linear order of 3 space, the whole logic , that way shifts .

47. It is this shift which takes us a step backward, expecting a dimensional order for zero space, as well as for 1 space.

48. With it , the logic shifts from dimension to domain , to dimension of dimension of the domain.

49. It is here where spatial order roll of 2 space as dimension of 4 space, marks its presence, as of a step ahead of linear order (1 space as dimension of 3 space).

50. It is here where a reach from 1 space to 3 space of 7 geometries range brings us face to face with 2 space structuring 4 space of 9 geometries range.

51. The reality of four dimensional space transforms the dependence upon the linear order 3 space reality .

52. The inter-relationship of values pair (2,4) that way brings to focus many features different than that of values pair (1,3) and

53. Firstly as that values pair (1,3) is of odd values pair while values pair (2,4) is of even values pair.

54. Further as that 1+1 = 2 and 1 x 1 = 1 makes product value to be of lesser unit than that of addition value.

55. However, 2+2 = 2 x 2 makes addition and multiplication getting super imposed upon each other indistinguishably , and as such help is to be taken of some another operation.

56. It is here where the reflection operation comes into play .

57. But 2 x 2 = (-2) x (-2) = 4 further as to a challenge for having distinctiveness for the addition , multiplication as well as orientation operations values.

58. This brings into the transcendence format.

59. It takes us to a step ahead to values pair (3,5) .

60. One may have a pause here and take note that it is a reach of pair of steps , firstly as (1,3) and secondly as (3,5).

61. It is this pair of steps as pair of structural phases features which brings to focus as that :
    1 x 3 x 5 = 3 x 5= (-3) x (-5) but (1 x 3 x 5 is not equal to (-1) x (-3) x (-5).

62 It is here that the orientations distinctiveness marks their presence.

63. One may have a pause here and take note that 2 + 3 = 5 while 2 x 3 = 6 =   (1x2x3) and same is not equal to (-1) x (-2) x (-3).

64. One may have a pause here and take note that these features bring to focus a reach for distinctiveness of addition , multiplication and orientations.

65. However, it that way is availing 3 consecutive values (1,2,3) .

66. One may have a pause here and take note that value 2 is of middle placement of 3 numeral range (1,2,3) of 4 place value system.

67. One may further have a pause here and take note that the consecutive pair of pairs (1,2) and(3,4) as a quadruple value (1,2,3,4) shall be bringing to focus as that the triple is of non-composite values while (4) is of composite value.

68. It is this feature of value 4 and parallel to it of 4 space which accepts 2 space in the role of dimension which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of its value to acquire deep insight and to attain full enlightenment about it .

69 One may have a pause here and take note that 3 space accepts linear order (1 space in the role of dimension) and that dimensional frame of 3 space is constituted by 3 linear dimensions and single , double and all the 3 dimensions shall be structuring distinctive set ups , which together as such would be available with in 3 space domain.

70. It brings us face to face with the feature of line, square and cube marking their presence with in 3 space as well.

71. However, this way it stands closed.

72. But as we know 3 space accepts a cut into 8 octants.

73. Parallel to it cube splits into 8 sub cubes.

74. This brings into focus centre of the cube being of a distinct structural feature than that of all other points of the cube as it is here at the centre that the inner most corner point of all the 8 sub cubes meet and envelop the centre.

75. This makes the centre to be the seat of 4 space being enveloped by solid boundary of 8 components.

76.   It is this reality which transcends the reality of linear order set up.

77.   As in 3 space the measure accepts along axes as 1 = 1 .

78.   In case of 4 space, the dimension being of spatial format, so here measure becomes 2 as 1 .

79   As well as as the spatial format of dimension accepts a dimensional frame of a pair of dimensions as such the measure is also available as 1 =2 .

80.   It is simultaneous availability of a pair of measures viz 2 as 1 and 1 as 2 as such the working measure, as comparison to linear measure comes to be " Half".

81.   It is this attainment of Vedic system, which deserve to be comprehended well.

82.   The Vedic System further settle sequential range of dimensional orders parallel to the whole range of whole numbers further being parallel to whole range of dimensional spaces.

83.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IV

TRANSCENDENTAL ORIGIN OF CREATOR'S SPACE

1.   Vedic system settle (N+3) space as origin fold of hyper cube (N+2).
2.   N is equal to 2 takes us to 5 space in the role of origin of 4 space.
3.   5 space is a solid dimensional order space.
4.   As the 4 space is a spatial dimensional space and has ½ as a working unit, as such the solid dimensional order with seat at centre of hyper cube 4 gets split into as half solid dimension as the working dimension with in 4 space.
5.   With it a sphere splits into a pair of hemi-sphere.
6.   The split as the pair of hemi-sphere release creative origin (4 space as origin).
7.   Accordingly the pair of hemi-sphere get their placements on either side of the centre of hyper cube 4 which is a seat of 5 space as origin.
8.   This sequential organization of (first hemi-sphere), centre, second hemi sphere shall be providing a triple values format (V-1, V, V+1).
9.   One may have a pause here as that 5 space manifests as hyper cube 5 as four fold manifestation layer (3,4,5,6) of summation value 18 .
10.   As such with V = 18, the values triple would be 17,18,19.
11.   With it the pair of hemi sphere get placement values pair (17,19).
12.   One may further have a pause here and take note that formulation Ayetan accepts transcendental code value 18.
13.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
14.   It would be a blissful exercise to chase Ayetan Akash accepting transcendental code values (18+8 = 26).
15.   One may further have a pause here and take note that the enveloping boundary of cube is of 26 structural component namely 8 corner points, 12 edges and 6 surfaces. (8+12+6 = 26).
16.   One may further have a pause here and take note that number value 26 accepts reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8)

of hyper cube 7 accepting transcendental dimensional order (5 space in the role of dimension).

17. A step ahead 30 = 6+7+8+9 which is parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 accepting Self Referral dimensional order (6 space in the role of dimension).

18. Further as that let us revisit the structural set up of cube and it would be coming to focus as that the set up of the cube is the set up of 8 corner points, 12 edges , 6 surfaces, 1 origin and 3 axes.

19. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

20. It would be blissful to visit and revisit the set up of the cube and if the volume space is also accepted as a independent structural component then the total set up of the cube would be of 31 structural component.

21. One may have a pause here and take note that number value 31 is parallel to the structural set up of 1 space playing the role of dimension of 3 space.

22. Further as that number value 31 accepts reorganization as (1+2+3+4+5) + (1) + (1+2+3+4+5) which is parallel to synthetic set up of a pair of transcendence ranges (1,2,3,4,5) and (1,2,3,4,5).

23. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V.

TO UP TO DATE TCV DICTIONARY

1. One shall up to date TCV dictionary with the technical and conceptual formulation of the text of Adhiyaya 13 of Srimad Bhagwat Geeta

2. It would be blissful to chase the text of Adhiyaya 13 in the sequential order of shaloka 1 to shaloka 34.

3. The reach of Adhiyaya 3   in its shaloka 34 brings us face to face with the formulation Gyan Chakshu Sha

4. The formulation Gyan Chakshu Sha accepts transcendental code value 23+13+8= 42.

5. Number value 42 is parallel to the structural set up of a spatial order 4 space.

6. The other pair of formulations of shaloka 34 are 1) Kshetra-Kshetragya distinction and of Bhoot Kriti Moksh situation.

7. The distinction of Kshetra formulation Kshetragya is of the format of pair of values (19,30) which accepts reorganization as (19,19+11).

8. Further it accepts reorganization as (30-11, 30).

9. The formulation Bhoot Kriti Moksh accepts transcendental code value   (29+18+24) = 61 which is parallel to the structural set up of a reach from unit value 1 to value 6 at the next place value.

10. This reach is going to be parallel to a reach along the Sathapatya Measuring Rod from its first end to its other end.

11. One may have a pause here and take note that the formulation Bhoot Kriti Moksh in its dynamic format as adds the value 13 to the value 61 making it to be the value 74 which accept reorganization as 37+37 and that the value 37 is parallel to the transcendental code value 37 of word formulation " Sri Bhagwan".

12. Further as that number value 37 is organizationally coordinated with number value 34 as pair of end values of four fold manifestation layer (34,35,36,37) with dimensional fold being of value 34 while origin fold being of value 37.

13. Further as that number value 34 accepts reorganization as 7+8+9+10 of hyper cube 9 with 7 space in the role of dimension .

14. One may have a pause here and take note that hyper cube 9 as dimension fold and Sri Bhagwan as origin will bring us face to face with the blissful reach of Adhiyaya 13.

15. Shaloka 33 brings to focus a pair of formulations namely Kshetra and Dehi.

16. This pair of formulation accept transcendental code value pair (19,22).

17. One may have a pause here and take note that values pair (19,22) is end values pair of four fold manifestation layer (19,20,21,22) and the inter-relationship of Kshetra and Dehi comes to be parallel to the format of coordination relationship of dimension fold and origin fold.

18. This way one shall chase Adhiyaya 13 from shaloka 1 to shaloka 34 and also from shaloka 34 to shaloka 1.

19. This chase will bring us face to face with the inter-relationship of Prakarti and Pursha.

20. Further it will bring us face to face with the inter-relationship of Atma and Parmatma.

21. Further as that the interlationship of Pursha and Prakarti leading to 3 fold Guna namely Satv, Rajas and Tamas.

22. One may have a pause here and take note that these triple formulations (Satv, Rajas and Tamas) accept transcendental code values triple (20,12,18).

23. One may have a pause here and take note that these values , individually , parallel to the transcendental code value 18 of formulation Prakarti shall be bringing us face to face with Tamas going parallel to Prakarti as (18 = 18 x 1)

24. Further as that the formulation Rajas and Prakarti get inter-related as 12 = 18 x 2/3 .

25. One may have a pause here and take note that Tamas is Prakarti itself.

26. However, Rajas is only 2/3 of it .

27. Satv accept transcendental code value 20.

28. Values pair (20,18) is of the format of domain fold, dimension fold.

29. Further as that value 20 accept organization as 20 = 9+7+3+1.

30. Further as that the values quadruple (9,7,3,1) permits reorganization as a pair of pairs (9,7) and (3,1).

31. Further as that the value 5 parallel to transcendental domain stands jumped over.

32. Further as that transcendental values are lively at the middle.

33. Further as that quadruple values (9,7,3,1) is of format parallel to Divya Ganga Flow.

34. Further as that these values (9,7,3,1) are parallel to a reach from Northern Hemi-sphere to Southern Hemi-sphere , and a step ahead from Pursha to Braham.

35. This is a reach from Atma to Mann and further from Pursha to Braham.

36. These are of the format of a reach from value 1 to value 3 .

37. Further it is of a value reach of steps of value 7 to value 9.

38. Values 1 and 3 are of the format of dimension and domain.

39. Likewise values 9 , 7 are parallel to domain to dimension .

40. The values triple (1,3,7) is parallel to the format of 1 space as dimension structuring 3 space of 7 geometries range.

41. The classification of sadhakas parallel to 4 quarters of Braham attainment is as per (1,3,7 and 9) values.

42. Shaloka 42, 43 & 44 of Adhiyaya 18 enlist 9 values of Braham Karam, 7 values of Ka-shattar Karam, 3 and 1 values respectively of the second and third quarters sadhakas of Braham.

43. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

ADHIYAYA 14

I

NUMBER VALUE 14

1. Number value 14 accepts a pair of digits (1,4) of summation value 1+4 = 5.
2. Number value 14 accepts reorganization as 14 = 2+3+4+5 which is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4.
3. Hyper cube 4 is a representative regular body of 4 space presided by Lord Brahma .
4. Word Brahama accepts transcendental code value 29 which accept organization 29 = 14+15.
5. Number value 15 is parallel to transcendental code value of formulation Tej.
6. Values pair (14,15) are inter-related in many ways of which the features: 1) 14+15 = 29 and 15-14 = 1 and 3) further that Number value 14 and 15 are consecutive values.
7. Still further as that number value 15 accept reorganization as 15 = 1 x 3 x 5 which is parallel to the dimensional value of solid dimensional frame of 5 dimensions of transcendental domain (5 space domain).
8. Still further as that transcendental domain accept transcendence parallel to transcendence triple (1,3,5) which is parallel to dimensional triple (1,3,5) spaces.
9. The transcendence triple (1,3,5) admits coordination as 5 space as domain, 3 space as dimension and 1 space as dimension of dimension .
10. One may have a pause here and take note that 1+3+5 =9 .
11. Further as that 1+3+5+5=14.
12. Further as that 1+3+5+5+5= 19, 1+3+5+5+5=5= 24, 1+3+5+5+5+5+5= 29
13. This chase path (1,3,5,5,5,5, ------) deserve to be comprehended well.
14. One may have a pause here and revisit hyper cube 4 format which is parallel to the format of idol of Lord Brahma ,   the presiding deity of 4 space.
15. One may further have a pause here and take note that dimensional split spectrum for a dimensional domain sequentially leads to spectrum of entities (1,2,5,12,29) accepting summation value 1+2+5+12+29=49 = 7 x 7 .
16. One may have a pause here and take note that the spatial order of 4 space, itself being the 2 space domain in the role of dimension, and as such the transcendence in respect of 2 space domain shall be leading us to transcendence triple (2,0,-2) with 2 space as domain, 0 space as dimension and -2 space as dimension of dimension .
17. One may further have a pause here and take note that the structural feature 0 space as dimension structuring 2 space brings us face to face with the number value " 20".
18. Further as that number value 20 accepts reorganization as (0+1+2+3+4) + (0) + (0+1+2+3+4) = 20.
19. One may have a pause here and take note that it is synthesis of a pair of transcendence ranges of 0 order.
20. It is this feature of synthesis of transcendence ranges further brings us face to face with 5 space playing the role of origin of 4 space.

21. One may further have a pause here and take note that 2 space accepts 5 geometries range and parallel to it there are 5 versions of hyper cube 2 / square.

22. Let us again visit hyper cube 4 .

23. 3 space plays the role of boundary of 4 space.

24. The take off 3 space (body) from boundary of 4 space (domain) shall be structuring the outsides's space (outside 4 space/outside hyper cube 4) a transcendental domain/5 space domain /hyper cube 5.

25. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon .

26. It would be blissful to take note that take off of from the solid boundary of 4 space results into creation of transcendental domain in the outside space.

27. It would further be blissful to take note that 5 space plays the role of origin of 4 space and as such origin of 4 space permits transcendence for a reach into 5 space.

28. Still further it would be blissful to take note that transcendence from the origin into the domain of 4 space would amount to super imposition of solid dimensional order upon the spatial dimensional order of 4 space.

29. Still further the transcendence inward of solid boundary firstly through the 4 space domain and having ultimate transcendence in the transcendental domain as well as the phenomenon which that way takes 3 space as linear order riding 4 space as spatial order and there being an attainment of transcendence into transcendental space. (5 space).

30. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

32. One may have a pause here and take note that these format features as such bring us face to face with transition and transformation from spatial order 4 space to solid order 5 space.

33. And further a transition and transformation back from solid order 5 space to spatial order 4 space, but here it would be a reach of the range of a reach taking to transcendence range which takes from domain to dimension to dimension of dimension .

34. This way in the process simultaneously come into play (6 space, 4 space, 2 space and also) 5 space, 3space, 1 space.

35. One may have a pause here and take note that 6+4+2 = 12 and 1+3+5 = 9 take us to 12+9 = 21 = 1+2+3+4+5+6 which is parallel to complete format of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6.

36. Further as that 6 x 4 x 2 = 48 and 1 x 3 x 5 = 15 and these take us to 48+15 = 63 and 48 - 15 = 36 .

37. One may have a pause here and take note that values pair (63,36) constitute a reflection pair which avail a pair of digits 3 and 6 .

38. Further as that values pair (3,6) in Devnagri script are of the format of a reflection pair.

39. This as such brings us face to face with the pair of reflection pairs (3,6) and (6,3) further leading us to a reflection pair (36,63) as well as (63,36).

40. However, this can be worked out along the triple values format (3,6,3) which that way takes us firstly from object to image and then again take us back from image to object itself.

41. Here in this case the value triple (3,6,3) permit reorganization as (3 x 1, 3 x 2, 3 x 1).

42. One may have a pause here and take note that formulation Ek and formulation Trei accept transcendental code value 8 each and that $8 = 2^3$.

43. One may have a pause here and take note that (2^3, 3^2) constitutes a reflection pair along vertical format.

44. Still further as that 3 + 3 = 6 and 3 x 3 = 9.

45. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

46. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon .

II

THREE MANIFESTS AND FOUR UNMANIFEST QUARTER

1. Feature of Three manifest quarter and fourth unmanifest quarters of four fold creation format of 4 space parallel to idol of Lord Brahma deserve to be comprehended well to have proper appreciation of transcendence permissible through the manifestation format of 4 space.

2. Idol of Brahma is of format and features parallel to that of hyper cube 4 itself The representative regular body of 4 space.

3. One may have a pause here and take note that 4 space accepts 5 space in the role of origin.

4. The seat of origin is at the centre of 4 space body (hyper cube 4).

5. With it centre becomes of a dual status.

6. Firstly as point of 4 space body,

7. Secondly as seat of 5 space and hence of the format and features of 5 space domain.

8. This makes origin (fold) being of a distinct class than that of all other 3 folds (dimension , boundary, domain) as origin is the only point which is different than that of all other points of the domain.

9. With it , first 3 folds and parallel to it 3 quarters of manifestation format, as such , become of manifested feature while the fourth quarter acquires transcendental features.

10. One may have a pause here and take note that hyper cube 2 / square when accepts a split as 4 quarters (squares)/ sub cubes, the synthesis of 3 of the quarter (squares) /sub cubes of their own sustain and mark the presence of the fourth quarter as well despite that the same has been unmanifest as much as that the same has never been put into in the process of synthesis with other 3 quarters (squares)/sub squares.

11. This value is preserved in the formulation " Aum" whose 3 quarters of 3 letters (A, U, M) respectively while these 3 together as formulation "Aum" is the fourth quarter of this very formulation .

12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

13. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon .

14. One may have a pause here and take note that a reach from 4 space to 5 space , as such would be a reach from four fold manifestation layer to 5 fold transcendence range, making the existence for the fifth fold in terms of the first four folds and the fourth fold being of

the feature being of a dimensional order of 1 degree higher than that of dimensional order of the third fold (domain fold) itself.

15. It is this feature which will help us comprehend one value of the Vedic systems working along hyper cube 4 formats is that it helps sequentially organized as a synthetic set up of hyper cubes as sequential Sathapatya Measuring Rods of hyper cube 1 to hyper cube 6 as the set up of (0,1), (0,1,2), (0,1,2,3), (0,1,2,3,4), (0,1,2,3,4,5), (0,1,2,,3,4,5,6) values ranges parallel to synthetic set ups of hyper cubes as Sathapatya Measuring Rods of one space to 6 space.

16. One may have a pause here and take note that it will help us comprehend as that how the organization of chapter 14 and chapter 15 stand coordinated for their disciplines values.

17. Adhiyaya 14 takes us through the way " hyper cube 4" is attaining its transition and transformation along the format of hyper cube 5 .

18. It is the way Prakarti in terms of its 3 Gunas plays its role in reference to manifested creation along hyper cube 4 format.

19. One may have a pause here and take note that word formulation Prakarti accept transcendental code value 18 which accepts reorganization as 3+4+5+6 which is parallel to four fold manifestation layer of hyper cube 5 , the representative regular body of 5 space.

20. One may further have a pause here and take note that word formulation Ishwar as well accept transcendental code value 18 which as such enlightens us as that Ishwar is Shiv, the transcendental Lord, presiding the transcendental domain (5 space domain) with hyper cube 5 as its representative regular body.

21. One may further have a pause here and take note that the word formulation Jeev accept transcendental code value 16.

22. One may have a pause here and take note that number values pair (15,16) are organizationally inter-related in many ways and of the same one of the prominent feature is that 16 = 15+1 which is parallel to 16 points coverage being parallel to that 15 being linear unit coverage.

23. One may further have a pause here and take note that number value 15 accepts reorganization as 15 = 1 x 3 x 5 which is parallel to dimensional value of solid dimensional frame of 5 dimensions of transcendental domain (5 space) presided by Lord Shiv .

24. One may further have a pause here and take note that this will help us have a sequential transition, a step ahead of transitionfrom Adhiyaya 14 to Adhiyaya 15, to the transition from Adhiyaya 15 to Adhiyaya 16.

25. One may have a pause here and take note that Adhiyaya 15 enlightens us about Purshotam Yog.

26. It brings to focus as that the previous stage manifested word is here in this stage of transcendental domain, is of opposite orientation as much as that here in this transcendental domain the roots of the tree are upward while the branches and all that are downward features.

27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

28. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon .

III

TRANSCENDENCE AT ORIGIN /CENTRE/MIDDLE

1. The unmanifest quarter , as origin fold , is manifesting itself as centre at middle of the domain fold .
2. The centre at middle of the domain fold , as seat of origin , is in fact in the zero state and this as such makes the domain fold of the set up of four folds (including origin fold, which is of dual status)
3. So emerging five fold set up with zero state transcendental origin along with four fold manifested creation make a five fold transcendence range.
4. Because of the spatial order of the origin fold, there emerge a pair of such transcendence ranges.
5. The emergence of pair of axes of the spatial order from the origin that way makes the organization at the origin being of triple zero (a pair of zeros at the end value of axes and third zero as the zero value of the transcendental seat.
6. This way the whole set up comes to be (0 +1+2+3+4) + (0) + (0+1+2+3+4) of summation value 20.
7. One may have a pause here and take note that it is bringing us face to face with number value 20 parallel to the structural set up of zero order creating 2 space within 4 space having transcendental origin.
8. One may further have a pause here and take note that the organization of number value 20 as 20 = 4+4+4+4+4 = 5+5+5+5 will further bring us face to face with as to how the unmanifest quarter marks its presence and plays its role along with the manifested quarter.
9. This further brings us face to face with the Divya Ganga Flow along the Om formulation .
10. Om formulation accepts four components expressions (Bindu Sarovar, Ardh Matra, Tripundam, Swastik Pada).
11. The Divya Ganga Flow is of 4 phases of 9 streams, 7 streams, 3 streams and 1 stream).
12. Let us have a pause and revisit this set of quadruple values (9,7,3,1).
13. Let us have a further visit to reorganization of this quadruple as a pair of pairs (9,7) and (3,1).
14. Let us further have a revisit over the unmanifest gap /joint of this pair of pairs.
15. It will bring to focus the attention as that number value 5 makes the quadruple values (9,7,3,1) into a transcendental range values (9,7,5,3,1) with summation value 25 as square of middle value 5 .
16. It would be a blissful exercise to take note that consecutive 5 odd numbers like (9,7,5,3,1) , in its generality as (2n+1) , 2(n-1) + 1, (2 x n-2)+1, (2 x n-3) +1, (2 x n-4) + 1 as of summation value shall be deficient of the square of the middle value, 2 x n-2 + 1 equal to 1 by A x (a-4).
17. Illustratively (9,7,3,1) becomes a square with addition of value 5 x 1 .
18. The quadruple values (11,9,5,3) becomes a square of value 7 by addition of value 7 x 3 .
19. The quadruple value (13,11,7,5) becomes a square of 9 by addition of value 9 x 5 .
20. It would be a very blissful exercise to chase this transcendence flow format with a focus upon at the middle gap of quadruple flow of Divya Ganga (of transcendental feature).
21. One may have a pause here and take note that the middle gap is unmanifest transcendental domain permitting flow from up as well as from down.
22. Further as that the middle gap transcendental domain becomes the dimension of dimension of the flow from up uptil the gap .
23. The same also becomes the domain for the flow from the below.
24. It is this role of middle gap as transcendental domain which is at dimension of dimension level for the flow from up and same is also domain in reference to the flow from below and it is this feature which deserve to be comprehended well .

25. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

26. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon

III

NUMBER VALUE 27

1. Adhiyaya 14 is a scripture of 27 shalokas.
2. Number value 27 accepts organization as $27 = 3^3$.
3. Number value 3^3 is third member of the sequence (1^3, 2^3, 3^3, 4^4, 5^3, ---------).
4. It would be relevant to take note that hyper cubes 1,2,3,4,5, ------ accept (3,5, 7,9,11, --------- number of versions.
5. The parallel cubic values sequence comes to be (5^3, 7^3, 9^3, 11^3, 13^3, ----) .
6. Let us revisit about pair of sequences and have parallel pairing of their terms which come to be (1^3, 3^3) , ($2^{3,}$ 5^3), ($3^{3,}$ $7^{3)}$, ($4^{3,}$ 9^3), (5^3, 11^3,), ------.
7. One may have a pause here and take note that cube has 27 structural components.
8. It leads to pairing of (1^3, 3^3).
9. 8 sub cubes have 125 structural components.
10. It leads to pairing ($2^{3,}$ 5^3).
11. 27 sub cubes have 343 structural components.
12. Itleads to pairing ($3^{3,}$ $7^{3)}$.
13. It would be blissful exercise to chase above pairing further .
14. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
15. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.
16. It would be blissful to take note that we have noticed above that quadruple (9,7,3,1) accepts addition of value 5 x 1 to make summation value a square of 5 .
17. Further that the quadruple value (11,9,5,3) accepts number value 7 x 3 to make the summation value a square of value 7 .
18. A step ahead quadruple (13,11,7,5) accepts value 7 x 5 to make the summation value a square of 9 .
19. It would be a blissful exercise to chase it further.
20. One may have a pause here and take note that the above deficiencies (5 x 1, 7 x 3 , 9 x 5 , 11 x 7 , ----) as a sequence firstly bring us face to face with the sequential organization of deficiency from the square values reach.
21. Secondly it further brings us face to face with the Ganita upsutras 6 and 7 which make a mathematics of deficiencies and of squares values.
22. One may further have a pause here and take note that above sequence (5 x 1 , 7 x 3 , 9 x 5 , 11x 7 , _____) brings us face to face with the pair of sequences as a split sequences for above sequence as under:
    i)   First split branch leads to the sequence (5,7,9,11, -----).
    ii)   The second split branch leads to sequence (1,3,5,7, ----).

23. One may have a pause here and take note that the above split spectrum of a sequence into a pair of sequences and further relationship of this organization feature with the Divya Ganga Flow from both ends to reach at the middle gap dimensional domain and the whole range of 5 steps long organization including the middle unmanifest value as a square , is the organizational feature which deserve to be comprehended well and to be appreciated fully.

24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

25. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

26. It would further be blissful to take note of the following features of $1^3 + 1^3 = 2$, $3^3 + 3^3 = 54$, $5^3 + 5^3 = 250$, -----.

27. One may further have a pause here and take note that the values sequence (2, 54,250, -----) shall be bringing us face to face with the gap values between the pair of such sequential values which in this context comes to be (54-2= 52, 250-54 = 196, -------).

28. Further the sequence of 2×1^3, 2×2^3, 2×3^3, 2×4^3 leads to value sequence (2 , 16, 108, 128, 250, -----).

29. The difference /gap value sequence of above sequence comes to be (14, 92,142, ----).

30. It would be a blissful exercise to chase these sequences along the gap value sequences.

31. The value 27+27 = 2×3^3 = 54 = 6 x 9 deserve to be chased in the context of the structural components values 125+125 = 250.

32. The difference value 250-54 = 196 = 2^8 with 8 = 2^3 deserves to be chased to comprehend and appreciate the organization of the Universe as 27 Nakshatras.

33. Further the values pair (27,29) as of the format of (dimension , domain) as well deserve to be comprehended and to be appreciated.

34. still further the organization of 27 , 29) as (17+10), (19+10) also deserve to be comprehended and to be thoroghlyappreciated.

35. Still further pair of values (17,19) being of format parallel to (dimension , domain) also deserve to be comprehended well and to be thoroughly appreciated.

36. Still further It would be blissful to take note that values pair (17,19) is parallel to transcendental code values pair (17,19) of pair of formulations (Atma, Mann) .

37. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

38. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

39. Still further It would be a very blissful exercise to chase organization of value 27 = 12+15.

40. This organization (12, 15) permit reorganization as 3 x 4 , 3 x 5 which further goes parallel to (4,5) which reservoir of format features firstly as of sequential coordination as (4,4+1) secondly as 4 manifests quarters and fifth unmanifest quarters and thirdly as Creator's space and transcendental domain, fourth as 5 space in the role of origin of 4 space, fifth as 4 space in the role of boundary of 5 space and so on.

41. Further number value 12 is parallel to 12 components of transcendental boundary (5space) of self referral domain (6 space).

42. Simultaneously number value 15 is parallel to the dimensional value of solid dimensional frame of 5 solid dimensions of transcendental domain (5 space).

43. It would be a blissful to take note that formulation Shiv accepts transcendental code value 12.

44. The formulation Ram accepts transcendental code value 15.
45. Scriptures preserve the enlightment that Lord Shiv worships lord Rama and Lord Rama worships Lord Shiv .
46. It is this feature which deserve to be comprehended well and the same is to be thoroughly appreciated as to the simultaneous availability of the format features of 4 space and 5 space and different roles being played by4 space and 5 space respectively.
47. With it , the formulation Shareer accepting transcendental code value 14 deserve to be comprehended well and to be thoroughly appreciated for the values triple (14,16,18) being the transcendental triple and likewise the values triple (10,12,14) as well is a values triple.
48. It is this feature of inward and outward transcendence within " Shareer" which shall be bringing us face to face with the organization format features of " Shareer".
49. The transcendence within Shareer and its reach at value 12 will further bring us face to face with as to the organization 12 = 2 x 6 and the enlightenment of Shud Chakra format of human body accepting external characteristics features sequential range values (2,4,6,8,10,12) .
50. It would further be blissful to take note that the transition and transformation of Shud Charka format in to Dus Chakra format of human body is the transcendental phenomenon for whose reach one is to follow the transcendence path of transcendence from four fold creation format of human body into 5 fold transcendence format permissible for human body.
51. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
52. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

IV

UP TO DATE TCV DICTIONARY

1. Students of Vedic Mathematics, Science & Technology as well as sadhakas of adhiyatam shall up to date their TCV dictionary by including formulation of the text of Adhiyaya 14.
2. Each shaloka deserve to be chased for its distinctive value.
3. This chase is to be in the sequential order of placement of the shalokas in the text itself.
4. However, one way to sequentially approach in a phased manner would be to chase the text as shalokas 1 to 4, 5 to 18 and 19 to 27.
5. This values triple ranges of steps (4,14,9) shall be helping us to avail the features of values (4,14,9) respectively as well.
6. The formulations Prakarti, Satv, Rajas and Tamas deserve to be chased individually as well as simultaneously .
7. The formulations Deh and Dehi as well deserve to be chased individually as well as together.
8. The formulations Parvriti and Nivriti as well deserve to be chased individually as well as together.
9. Like that the different formulations which constitute strings shall be approached as individual formulations as well as the range of strings.

10. These formulations shall be visited and revisited for their structural format with in aim to reach at their values and to appreciate the transition of Adhiyaya 14 from Adhiyaya 13.
11. Further Adhiyaya 14 be also visited and revisited for a chase of transition from Adhiyaya 14 to Adhiyaya 15 as well.
12. In particular the format of hyper cube 4 deserve to be chased specifically for its further appreciation.
13. Likewise format of hyper cube 5 as well deserve to be visited and revisited.
14. In particular the transition from hyper cube 4 to hyper cube 5 shall be of the focus attention here.
15. One shall avail this opportunity to append their detailed notes of comprehension and appreciation of the format features and structural values of different conceptual and technical terms of the text of shaloka 1 to shaloka 27 of the text of Adhiyaya 14.

Folder 5, SKK, Vedic Scriptures

File 18: Adhiyaya 15

ADHIYAYA 15

I

FORMULATION *PANCH*

1. Word " Panch" literally means " Paanch".
2. Formulation Panch accepts transcendental code value 15.
3. Value 5 accepts reorganization as 5 = 1+1+1+1+1.
4. Number value 15 accepts reorganization as 15 = 1+2+3+4+5.
5. It is this feature of 5 equal value steps and 5 sequential value steps which are at the base of value 5 and formulation Panch.
6. The range (1,2,3,4,5) permits choices of values for summation value 5.
7. These choices are 2^4= 16 in number.
8. These 16 choices are 1) 5 =5, 2) 5 = 1+4 3) 5 = 4+1 4) 5 =1+1+3, 5) 5 = 1+3+1, 6) 5 = 3+1+1 7) 5= 2+3   8) 5 = 3 +2   9) 5 = 1+1+1+2   10) 5 = 1+1+2+1   11) 5= 1+2+1+1   12) 5 = 2+1+1+1   13) 5= 1+2+2 14) 5 = 2+1+2 15) 5 = 2+2+1 16) 5 = 1+1+1+1+1.
9. Number value 15 accepts organization as 15 =- 5+5+5.
10. Further number 15 accepts organization as 15 = 3+3+3+3+3.
11. One may have a pause here and take note that the choices out of the range   (1,2, 3,4,5,6,7,8,9,10,11,12,13,14,15) for summation value 15 come to be 2^{14}.
12. It would be a blissful exercise to enlist these option.
13. One may have a pause here and take note that the word formulations of transcendental code value 15 , as such shall give rise to 2^{14} option .
14. However, when restrictions are put as that the one letter shall mark its presence only twice , thrice or quadruple times etc. then accordingly the choices options as well will get restricted.

15. This aspect, as such is being not taken up here.
16. let us further visit number value 15.
17. It accepts 1,3,5 as its factors leading to 15 = 1 x 3 x 5 = 3 x 5 = (-3) x (-5)
18. It is this structural relationship of number value 15 with values 1,3 & 5 as well as of (-3 , -5 and also of -1) which deserve to be comprehended well for structural set up of number value 15.
19. Parallel to these features emerge the features of 5 space domain .
20. 5 space domain accept 3 space in the role of dimension .
21. The dimensional frame of 5 space is set of 5 solid dimensions yielding dimensional synthesis value 15 .
22. The transcendental domain (5 space domain) accepts its chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 5.
23. Parallel to it emerges range of values (1,2,3,4,5).
24. Transcendental domain (5 space domain) permits transcendence along the values triple (1,3,5) parallel to spaces triple (5 space, 3 space, 1 space) manifesting as 5 space domain, 3 space dimension and 1 space dimension of dimension of 5 space.
25. Let us further visit 5 space domain .
26. A synthesis of a pair of transcendental ranges is one feature which deserves to be comprehended well.
27. The pair of linear order transcendence ranges lead to synthesis value (1,2,3,4,5) + (1) + (1+2+3+4+5) = 31.
28. One may further have a pause here and take note that number value 31 brings to focus structural features of a synthesis of a pair of linear order transcendental ranges.
29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
30. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.
31. One may have a pause here and take note that transcendental domain (5 space domain) is the format for synthesis of a pair of equal dimensional order transcendence ranges.
32. The synthesis value of a pair of N dimensional order transcendence ranges comes to be (N, N+1, N+2, N+3, N+4) + (N) + (N, N+1, N+2, N+3, N+4) = 11N + 20.
33. One may have a pause here and take note that this shall be leading us to synthesis values sequence of synthesis of pair of equal order transcendence ranges for values of N as under:-
(-------- **-35, -24, -13, -2, 9,20,31,42,53**, ----------).

34. One may have a pause here and take note that above sequence values permit its reorganization as a pair of reflection artifices numbers as under:-
i) -02, 20. ii) -13, 31. iii) -24, 42 iv) -35, 53, ---------
35. This brings to focus the placement of number value 9 in above organization .
36. It further brings to focus about the role of number value 11 as the difference between the pair of consecutive values viz (20-9 = 11, 31-20= 11, 42-31 = 12, 53-42 = 11, -----.
37. One may have a pause here and take note that values pair (9, 11) amongst others is of following prominent features:
i) Values pair (9,11) is of format parallel to (dimension , domain).
ii) Further as that values pair (9,11) constitutes a 9 x 11 grid format .
iii) The grid format 9 x 11 accommodates all the 9 x 11= 99 double digit numbers of 10 place value system.
iv) Further as that the double digit number arrangement along 9 x 11 grid format partitions the grid format in to a pair of upper and lower parts with upper part

covering 54 double digit numbers while lower part covers remaining 45 double digit numbers.

v) The upper part 54 double digit numbers organized themselves as 25 reflectionpairs numbers and 4 namely (11,22,33,44) as self reflecting numbers.

vi) The lower part gets organized as a range of 5 self reflecting numbers (55,66,77,88,99) and remaining 40 double digit numbers get coordinated as 20 pairs of reflection pairs of double digit numbers.

It would be a blissful exercise to visit and revisit following 99 double digit numbers organization along 9 x 11 grid format and to comprehend the organization format features, particularly in the light of the above values sequence. (------- **-35, -24, -13, -2, 9,20,31,42,53, -------**).

01	**02**	**03**	**04**	**05**	**06**	**07**	**08**	**09**
10	**11**	12	13	14	15	16	17	18
19	**20**	21	**22**	23	24	25	26	27
28	29	**30**	31	32	**33**	34	35	36
37	38	39	**40**	41	42	43	**44**	45
46	47	48	49	**50**	51	52	53	54
55	56	57	58	59	**60**	61	62	63
64	65	**66**	67	68	69	**70**	71	72
73	74	75	76	**77**	78	79	**80**	81
82	83	84	85	86	87	**88**	89	**90**
91	92	93	94	95	96	97	98	**99**

II

DIVYA GANGA FLOW FORMAT

1. Divya Ganga Flow format along the 4 components of Om formulation (Bindu Sarovar, Ardhmatra, Tripundram, Swastik Pada) are of quadruple values (9,7,3,1).
2. One may have a pause here and take note that these quadruple values (9,7,3,1) have a jump over number value 5 .
3. The values range (9,7,5,3,1) is 5 consecutive odd values.
4. The summation value of this range is 25.
5. It is square of the value 5 .
6. This as such brings to focus that the quadruple (9,7,3,1) is deficient of value 5 x 1 from the square summation value 5^2.
7. It is this feature which deserve to be comprehended for proper appreciation of Divya Ganga Flow from both ends in to the middle transcendental domain.
8. Now let us take another set of 5 consecutive odd numbers namely (11,9,7,5,3).
9. The middle value here is " 7".

10. The quadruple (11,9,5,3) is deficient of value 7 x 3 to make the summation value for the range (11,9,7,5,3) as square of value 7 .

11. One may have a pause here and take note that the first 5 consecutive odd numbers (1,3,5,7,9) for its quadruple (1,3,7,9) becomes deficient of value 5 x 1 for the summation square value 5^2 and at the same time the second range beginning with second odd number 3 namely (3,5,7,9,11) for its quadruple (3,5,9,11) becomes deficient of value 7 x 3 for the summation value as square of value 7 .

12. One may have a pause here and take note that the deficiency (5 x 1, 7 x 3) as a pair of two odd numbers ranges naturally will at next step lead us to third member of this sequels entities as 9 x 5 .

13. One may have a pause here and take note that the reach (5 x 1, 7 x 3, 9 x 5, ---------) will lead us to the general term value of this sequence would be (N x N-4).

14. Therefore the first range beginning with value 1 shall be leading to deficiency 1 x (1+4).

15. The second range beginning with value 3 shall be leading us to the deficiency value as 3 x (3+4).

16. like that the Mth range beginning with odd number M shall be having deficiency as M x (M+4).

17. One may have a pause here and take note that this deficiency value reach as M x (M+4) as such is a focus upon M and M+4 .

18. It gives us the middle value M +2.

19. It makes values triple (M, M+2, M+4)

20. It further brings to focus M+2 –M = 2.

21. Further M+4 –M-2 = 2.

22. It would be blissful to have a pause here and take note that this brings us face to face with the application of the rule of Ganita upsutra 6 (*Yavadunam, Tavadun*) which means the deficiency to be made double of the deficiency.

23. One may further have a pause here and take note that this further brings us face to face with the rule of squaring of Ganita upsutra 7 *Yavadunam Tavadun ikrtya Varganca Yojayet*

24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

25. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

III

LET US REVISIT THE SEQUENCE

(5 x 1, 7 x 3, 9 x 5, 11 x 7 , ----------)

1. The values sequence (5 x 1, 7 x 3, 9 x 5, 11x 7, -----------) be visited again to reach at its other features as well.

2. The sequence of values differences of pair of consecutive entities of above sequence comes to be (21-5 = 16, 45 – 21 = 24, 77-45 = 32, 40 ----------).

3. This sequence permits reorganization for its values and this reorganized values sequences comes to be (8 x 2, 8 + 3 , 8 x 4 , 8 x 5, -------------) .

4. One may have a pause here and take note that this values differences sequence with its above organization focuses upon value 1 as the common factor for each value entitity of this organization sequence.

5. One may have a pause here and take note that number value 8 is parallel to transcendental code value 8 which is parallel to transcendental code value of formulation Ek.

6. Further as that word formulation Akash also accepts transcendental code value 8.

7. One may have a pause here and take note that this, this way brings to focus the above differences values sequence reorganization with 8 as common factor for its all entities as that it is going to be (2 Akash, 3 Akash, 4 Akash, 5 Akash, ----------)

8. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

9. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

10. One may further have a pause here and take note that the above values reach have been there as focus has been upon the values differences.

11. It means the focus has been upon the gap between the values of a pair of entities.

12. It is this feature which deserve to be comprehended well for its proper appreciation .

13. The geometric format emerging above (2 Akash, 3 Akash, 4 Akash, 5 Akash, ----------) as such brings to focus the sequential manifestation of a Sathapatya Measuring Rod of the synthetic set ups of hyper cubes /representative regular body of dimensional spaces.

14. One may have a pause here and take note that zero space plays the role of dimension of 2 space.

15. Further as that zero space as zero space domain being zero space content lump playing the role of dimension is in fact a zero space content lump having its manifested format of the domainfold but otherwise it is free of other features of hyper cube 0.

16. This brings us face to face with the zero space content lump manifesting alongwith another zero space content lump availing the format of 1 space format but that format will mark its presence only when the gap between two content entities is focused.

17. One may further have a pause here and take note that this that way brings to focus the setting of zero space points (bodies/ 0 space content lump) as well as the 1 space format of 1 space content lumps being there to support them to make it possible for zero space to play the role of zero space body and to further play the role of dimension of 2 space.

18. One may have a pause here and take note that the above organization as such amounts to zero space / zero value / point getting imbedded with structures of a line/1 space content.

19. The pair of points as such make a dimensional frame of 2 dimensions for 2 space.

20. It would be blissful to take note that NVF (Point) = NVF (One line).

21. Working with a point of zero value as a line of one value is the feature which as such of the format of " One more than before".

22. It essentially is a format of working with value 1 accepting the existence of value zero.

23. This brings us face to face with reaching at " 2"presuming the existence of " 1".

24. One may have a pause here and take note that a reach from " 1" to "2" , may give an impression as if 2 is 1+1 as an addition reach.

25. One may have a pause here and take note that 2 = 1 x 2 will bring to focus the value of "2" being a reach of multiplication.

26. One may have a pause here and take note that the reach of multiplication format 1 x 1 , 2 x 1, 3 x 1 as such will facilitate the reach from first value, double value, triple value powers organizations (1^1, 1^2, 1^3, --------------).

27. It is going to be a reach from line (1 space) to surface (2 space) to solid (3 space) and so on .

28. Let us have a pause here and take note that formulation Ek, Dwei and Trei accept transcendental code values 8, 16, 8 .

29. let us have a pause here and take note that 16 = 8 +8.

30. Let us have a reach from a single line to a pair of lines.

31. It shall be leading us to 1 space to 2 space.

32. Let us have a third line (single line) /one line more than the previously available a pair of lines.

33. It will help us reach from surface (2 space) to 3 space (solid).

34. It is this feature which deserve to be comprehended well.

35. Here it also would be blissful to take note that working with half line /half unit, in the context of number value 2 will make it 2 = 1 and 1 = 2 , a pair of halves of 2 each being 1.

36. Let us have e a pause here and take note that this will help us reach middle of the line by approaching it from either end .

37. The simultaneous reach from both ends,(to the middle) will be making out a complete coverage.

38. Let us have a further pause here and take note that the range (1,2,3,-----------N) for the middle (N+1) with its approach from the other end as well being of values range (N, N+1, N+2, ----------------- 3,2,1) which shall be yielding summation value of reach of 9 steps from both sides together with the middle reach value (N+1) being of a summation value($N+1)^2$.

39. Therefore, the square stands tamed by simply having a approach of coverage from either end uptil the middle.

40. This way the working with half interval is going to achieve square value for us.

41. Now the availability of value (N+1) at each of the steps, naturally shall be leading us to ($N+1)^3$.

42. This is how the chase permits sequential attainment by a single step value at a time but in a sequential order.

43. This will further help us appreciate as to how the surface within a pair of horizontal axes shall be providing a base for chase for the 3 space by availing only one vertical format axis.

44. It is this feature which deserve to be comprehended well.

45. It would be an upward and downward approach along the vertical line from its middle.

46. Triple formulation (Udharv, Madhya and Adhdh) are constituting a format for upward, middle and downward reach steps from the middle.

47. It is this reach which will help us comprehend and appreciate the format feature of organization of values of the Discipline of Adhiyaya 15 " Purshotam Yog".

IV

PURSHOTAM YOG

1. For appreciation of format feature of organization of values of Purshotam Yog, one may glimpse the format value of a pair of triple formulations namely (Kashar, Akashar and Uttam) (Pursha) and (Udharv, Madhya and Adhdh).

2. The formulation triple (Udharv, Madhya and Adhdh) accept transcendental code values (23, 19,9).

3. The formulation triple (Kashar, Akashar and Uttam) accept transcendental code values (12,13,22).

4. These 3 values formulation , namely (Kashar, Akashar and Uttam) are in reference to the formulation " Pursha".

5. The formulation (Pursha) accept transcendental code value 24.

6. As such the values pairs triple {(12, 24), (13,24), (22,24)} deserve to be comprehended and appreciated simultaneously.

7. Let us first of all revisit the first triple formulations (Udharv, Madhya and Adhdh) accepting transcendental code values (23,19,9) .

8. These values format is in reference to the middle value (19).

9. The chase format from middle value 19 is of two fold directions say firstly from middle to upward which would be of values pairs range (19,23) leading to summation value (23+19 = 42) and difference value 23-19 = 4.

10. One may have a pause here and take note that number value 42 is parallel to the structure of 2 space structuring 4 space.

11. Further it is parallel to the synthesis value of a pair of spatial order transcendence ranges as that (2+3+4+5+6) + (2) + (2+3+4+5+6) = 42.

12. Further as that value " 4" is parallel to " 4 space" .

13. still further the value " 4) is the difference value.

14. As such it shall be bringing to focus the difference value of formulation (M, M+4) which for M= 0 will be 0 x 4 = 0.

15. One may have a pause here and take note that NVF (End) = 23.

16. Still further as that TCV value 23 is parallel to TCV value of formulation (Shehstra).

17. It is also parallel to TCV value of formulation (Anant).

18. Further as that value 23 permits reorganization as 23 = (3 +5) (3 x 5) which is parallel to super imposition of addition and multiplication operations.

19. The pair of values (19,9) in respect of downward progression format , the same brings to focus 19 + 9 = 28 and 19 -9 = 10.

20. One may have a pause here and take note that number value 28 is parallel to transcendental code value 28 of word formulation Braham.
21. Further as that number value 10 is parallel to transcendental code value 10 of word formulation Shakti.
22. It that way brings us parallel to creative boundary (4 space as boundary) of 10 components of transcendental domain (5 space).
23. Still further it would be blissful to take note that number value 28 is of second perfect number which accepts organization as 1+2+4+14 =28.
24. Further as that first perfect number " 6) accepts only 3 proper divisors while second perfect number 28 accepts 5 proper divisors.
25. Values pair (3,5) is parallel to the format of 3 space dimension , 5 space domain..
26. One may have a pause here and take note that summation values 42 and 28 lead us to grand summation value 70.
27. Further the summation value (23+19+9) = 51 is parallel to the organization format of Sathapatya Measuring Rod of hyper cubes 1 to 5 .
28. Still further as that number value 51 accept reorganization as 51 = 17 x 3 .
29. One may have a pause here and take note that it brings us face to face with the formulations accepting transcendental code value 17.
30. Amongst others 3 prominent formulations accepting transcendental code value 17 are (Dravye, Divya and Atma).
31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
32. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.
33. It would be blissful to comprehend and appreciate as that the Dravye (space content) Divya (transcendental value) and Atma (Soul) together bring us face to face with the format feature of 5 space, 5 space content, 5 space as transcendental domain and 5 space being of a solid dimensional order and further as that along the 5 space domain the transcendental ranges get synthesized and accept values parallel to the set ups of dimensional spaces.
34. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
35. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.
36. It would be a blissful exercise to visit and revisit 5 space.
37. Also one shall visit and revisit the values and virtues of 5 space content.
38. One shall pose to oneself as to what extent one is glimpsing the distinguishing feature of 5 space from 4 space.
39. Further as to the distinction of the values and virtues of 5 space content over and above the 4 space content.
40. Still further as to the distinguishing features of spatial order 4 space from those of solid order feature of 5 space.
41. One may have a pause here and take note that Adhiyaya 14 has preserved feature and values of Discipline of Gun Trei Vibhag Yoga.
42. Here in Adhiyaya 15 we are glimpsing the format feature of Purshotam Yoga.
43. The formulation Gun accepts transcendental code value 14.
44. The formulation Pursha accepts transcendental code value 24.

45. The organization 24 = 14+10 as such brings us face to face with the simultaneous availability of the format of hyper cube 3 and hyper cube 4.

46. It is here where , we have to visit and revisit to glimpse these virtues.

47. The three fold values of Pursha format parallel to triple values (12,13,22) deserve to be chased along and in terms of geometric format available for these values.

48. The number value 12 is parallel to the 12 transcendental boundary components (5 space as boundary) of Self Referral domain (6 space).

49. Number value 13 is parallel to 13 geometries range of 6 space which further is parallel to 13 versions of hyper cube 6 .

50. Number value 22 permit reorganization as 22 = 4 +5+6+7 which is parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6.

51. One may have a pause here and take note that these 3 fold features of transcendental boundary of 12 components , 13 geometries range and hyper cube 6 format focusing upon the four fold manifestation values of 6 space content lump, are the specific features of 6 space content.

52. One may further have a pause here and take note that the above analysed values triple (23,19,9) of vertical format of organization as Udharv, Madhya, Adhdh and the values reach at 51 and 70 also deserve to be comprehended well along with the above features of 6 space content manifestation format .

53. One may have a pause here and take note that the number value 51 brings to focus the Sathapatya Measuring Rod of hyper cubes 1 to 5 and further the organization of 51 = 3 x 17 and the triple formulations (Dravye, Divya, Atma) together lead to enlightenment about the distinguishing features of space, space content, content manifesting as domainfold .

54. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

55. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

56. Further It would be blissful to take note that Gun Triye Vibhag Yog of Adhiyaya 14 which is of 27 shalokas range with number value 27 accepting reorganization as $27 = 3^3$ and same further going parallel to half solid dimension within 4 space of spatial order, also brings us face to face with the availability of a pair of half solid dimensions.

57. This availability of a pair of half solid dimensions in the light of the pair of formulations Ek and Trei both accepting transcendental code value 8 will help us appreciate the organization format of Udharv, Madhya and Adhdh along the vertical format as of a pair of opposite orientation in reference to the middle/centre/origin.

58. It would be blissful to take note that NVF (Half) = 27.

59. It would further be blissful to take note that NVF (Sun) = 54 = 27+27 = NVF (Half) + NVF (Half).

60. Still further It would be blissful to take note that the split of universal sphere in to a pair of hemi sphere with Northern Hemi-sphere being of the placement value 17 which goes parallel to transcendental feature of space content permitting further transcendence to the Atman.

61. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

62. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

V

TO UP TO DATE TCV DICTIONARY

1. Purshotam Yog of Adhiyaya 15 is a scripture of 20 shalokas.
2. Each organization feature of this scripture deserve to be sequentially chased.
3. This chase shall follow the sequential strings of formulations .
4. One way to chase values of this Discipline of Yoga is to chase shalokas 1 to 6 as first phase.
5. Shalokas 7 to 11 as second phase, shalokas 12 to 15 as third phase and shalokas 16 to 20 as fourth phase.
6. This organization brings to focus quadruple values (6,5,4,5) .
7. The first 3 phases are of summation value 6+4+5 = 15.
8. The summation value of all the 4 phases is 20.
9. The values pair (15,20) with organization (5 x 3, 5 x 4) is parallel to the sequential format of 3 manifested quarters to be followed by fourth unmanifest quarter value.
10. It would be blissful to take note that Adhiyaya 15 as a scripture of 20 shalokas range as such is also directly bringing to focus the values pair (15,20).
11. It would further be blissful to take note that formulation Panch accept transcendental code value 15.
12. Still further it also would be blissful to take note that formulation Panch Dus accepts transcendental code value 15+ 10 =- 25
13. One may have a pause here and take note that number value 25 is parallel to transcendental code value 25 of formulation Vishnu.
14. Lord Vishnu is the over Lord of 6 space.
15. It would further be blissful to take note that formulation Prithvi as well accept transcendental code value 25.
16. It would further be blissful to take note that   Prithvi to Surya is a 6 steps long range (Prithvi, Apa, Agni, Vayu, Akash,Surya).
17. The organization in its both orientations permits chase along and in terms of values ranges (1,2,3,4,5,6) and (6,5,4,3,2,1) .
18. Lord Vishnu is the over Lord of Surya.
19. A reach from Surya to Prithvi which is of transcendental code value 25 parallel to transcendental code value of Vishnu is a very blissful organization features.
20. One may further have a pause here and take note that NVF (Earth) = 52 = NVF (Six).
21. Further as that value pair (25,52) constitutes a reflection pair.
22. One may have a pause here and take note that Adhiyaya 15 in its very first shaloka focuses the feature as that the transcendental tree is having its roots upward.
23. The worldly tree is having its root downward.
24. It would be blissful to comprehend this feature of reversal of orientation.
25. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
26. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.
27. One shall sequentially chase the values of shaloka 1 to shaloka 20.
28. The conceptual terms be included in the previous TCV dictionary alongwith detailed notes of values of comprehension.

29. It would be blissful to take note that TCV dictionary of Geeta words is going to be a unique reservoir of 18 Disciplines of Yoga as different aspects of same Discipline.
30. This dictionary is to specifically enlist the sequential coordination of number values.
31. Further there is to be an enlistment of coordination features of geometric formats of numbers values.
32. This will lead us to the organization of hyper cubes accepting synthesis as Sathapatya Measuring Rods.
33. With it the focus would also be upon the space content and the way it acquires manifested features as dimensional domains .
34. The dimensional frames integrating space content as dimensional domains is the feature which deserve to be sequentially chased for the range of hyper cubes.
35. The synthesis of dimensional axes is one feature which deserve to be specifically chased .
36. This chase is to be dimensional order wise.
37. Illustratively dimensional synthesis values sequence of linear order dimensions which come to be (1,3,6,10,15,21,28,36,45, 55, ------------) deserve to be comprehended well for full imbibing of these values.
38. Likewise chase is to be of synthesis values sequences of spatial, solid, creative , transcendental , Self Referral orders in particular. .
39. The other features deserve to be chased well is of the dimensional domains split spectrum which lead us to the sequential values (1,2,5,12,29,70,169, 408, ---------------).
40. This feature also deserves to be chased along with the dimensional synthesis values sequences.
41. The third feature which deserves to be chased is of the domains disintegration phenomenon which on disintegration of domain fold of N space leads us to a split of N space domain into a pair of N space domains and the (N+1space) inn the role of origin , gets released on disintegration of the domain.
42. It is this feature which deserves to be chased, particularly in respect of 4,5,6,7 spaces domains.
43. The fourth feature which deserves to be comprehended well is of synthesis of transcendental ranges within transcendental domain.
44. This brings us face to face with the synthesis of a pair of linear order transcendence ranges being of value 31 .
45. Further as that the synthesis of a pair of spatial order transcendence ranges comes to be 42.
46. This , stepby step, leads us to the values sequence:
    (-35, -24, -13, -2, 9, 20, 31,42,53, -----------).

47. One may have a pause here and take note that this range further leads us to the another feature say 5th feature of Divya Ganga Flow within the transcendental domain (5 space domain) leading us to values sequence (5 x 1, 7 x 3, 9 x 5, 11 x 7, ---------) of the deficiencies from the squaring values of 5,7,9,11, ------------ as the middle placement values of range of 5 consecutive odd numbers values beginning with odd number 1.
48. The 6th feature which deserves to be comprehended and imbibed well is about the transcendental reach from domain to dimension to dimension of dimension .
49. This feature leads to transcendental triple values sequence (5,3,1) , (6,4,2), (7,5,3), (9,7,5) ------------..
50. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
51. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep

insight about the values and appropriate enlightenment about the virtues of this phenomenon.

VI

FOCUS UPON ORGANIZATION FORMAT OF DISCIPLINES OF YOGAS

1. Students of Vedic Mathematics, Science & Technology and sadhakas of adhiyatam vidya shall attach first attention to the organization formats being availed by different Disciplines of Yogas of Adhiyaya 1 to 18 of Srimad Bhagwat Geeta .
2. This chase is to be along artifices of numbers as well as along geometric format.
3. Sathapatya Measuring Rod provides the basic format .
4. As such the focus is to remain throughout to rech at the geometric formats parallel to the features of format of Sathapatya Measuring Rod .
5. This, as such shall be requiring focus upon the format features of hyper cubes 1 to 6 , in particular.
6. This being so, the focus would be upon dimension fold, boundary fold, domainfold and origin fold formats of four fold manifestation layers of hyper cubes.
7. A step ahead the focus is also to be upon the fifth fold namely base fold, at the base of the origin fold itself.
8. A step ahead reach is to be for self referral and unity state ranges of set ups of 6 and 7 steps long manifestation format.
9. Manifestation and transcendence are the pair of processes which deserve to be chased individually as well as collectively.
10. A reach from geometric format is to be to the artifices of numbers.
11. This shall be bringing us face to face with the transcendental code values accepted by individual alphabet letters and in terms thereof, by the word formulations as well.
12. The inter-relationship of transcendental code values format and of Vedic code value format deserve to be reached to have proper enlightenment about the values and virtues of Disciplines of Yogas of Srimad Bhagwat Geeta .
13. As Srimad Bhagwat Geeta is the Vedanta, values essence of Vedas , as such one shall visit and revisit the text of Srimad Bhagwat Geeta in the light of the comprehensions of above features of the organizational format of Vedic system at work here in the organization of the text of Srimad Bhagwat Geeta as well.

VII

VALUES ESSENCE REACH

1. The values essence reach can be only in the manner as is focused here in Srimad Bhagwat Geeta itself.
2. The attainment reach is also to be urged , inspired and to be aimed as is promised in Srimad Bhagwat Geeta itself.
3. Geeta is to be approached the Geeta way.
4. Geeta values are to be imbibed.
5. The imbibing of Geeta values is to be by following the commands of Geeta.

ADHIYAYA 16, 17 & 18

I

VALUES RANGE 1 TO 18

1. Srimad Bhagwat Geeta is a scripture of 18 Adhiyayas.
2. Its chase along Sathapatya Measuring Rod with Lord Vishnu as its presiding deity is a synthetic set up of hyper cubes 1 to 6.
3. This, as such, permits chase in a sequential organization of 3 chapters together at a time.
4. Chapters 16 to 18 , as such , is going to be the sixth chase step .
5. It in a way is going to be a specific chase   along hyper cube 6 format .
6. In the context, it also would be relevant to take note that values range 1 to 18 brings to focus many features , prominent among them being:
    i) It is a range of 9 odd values and 9 even values.
    ii) Further as that it has 7 times namely (2,3,5,7,11,13,17) and when number value 1 as non-composite value is included in this sub range as of 8 values (1,2,3,5,7,11,13,17.
    iii) This range way split into a pair of sub ranges of 8 non-composite numbers and 10 composite numbers.
    iv) The values 1 to 18 make out 33 factors for all these values .
    v) Values 2,6,10,14,18 are parallel to the summation values of four fold manifestation layers of hyper cubes 1,2,3,4 and 5 .
    vi) Further as that the range of 9 odd values (1,3,5,7,9,11,13,15,17) are parallel to geometries ranges of zero space to 8 space.
    vii) The values sub range of even values (2,4,6,8,10,12,14,16,18) is parallel to boundary components of hyper cubes 1 to hyper cube 9.
7. Here It would be relevant to note that of the 18 Adhiyayas of Srimad Bhagwat Geeta , 10 of them are which pair themselves as 5 pairs of equal shalokas values, viz .

    i) Adhiyayas 1 & 6 are of 47 shalokas each.

    ii) Adhiyaya 4 and 10 are of 42 shalokas each.

    iii) Adhiyayas 8 and 17 are of 28 shalokas each.
    iv) Adhiyayas 9 & 13 are of 34 shalokas each.
    v) Adhiyayas 12 and 15 are of 20 shalokas each.
7. The remaining 8 Adhiyayas accepts shalokas range values (72 shalokas of Adhiyaya 2, 43 shalokas of Adhiyaya 3, 29 shalokas of Adhiyaya 5 , 30 shalokas of Adhiyaya 7 , 55 shalokas of Adhiyaya 11, 27 shalokas of Adhiyaya 14 and 78 shalokas of Adhiyaya 18.
8. One may have a pause here and take note that values pairs (42,24) values pair (43,34) and values pair (72,27) constitute reflection pairs.
9. With it values (29,30,55 & 78) are the quadruple values (shalokas ranges of Adhiyayas 5,7,11 & 18) which mark their presence differently .

10. Of these quadruple values, value 55 is of a self reflecting artifice, as much as that value 55 avails same digit (5) for its both places.
11. With it the values triple (29,30,78) get isolated.
12. One may have a pause here and take note that out of 18 Adhiyayas , the shalokas ranges of only 3 of them get isolated from others who are inter-related and coordinated as per the above pairing (as double frequency like in case of 42 shalokas of Adhiyaya 4 and Adhiyaya 10) and further in the form of reflection pairing as in case of (42, 24 and further as a self reflecting artifice namely 55).
13. One may further have a pause here and take note that the values range 1 to 18 accepts parallel transcendental code values range 1 to 18.
14. The strings of formulations of equal transcendental code values , on their chase, will further help us acquire an insight about the structural features of artifices of numbers and geometric format accepted by them along the Sathapatya Measuring Rod .
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
16. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

II

VALUES TRIPLE (24,28,78)

1. Values triple (24,28,78) is parallel to shalokas ranges of Adhiyayas 16,17 & 18 respectively.
2. Let us have a pause here and take note that the formulations Shodash, Sattdus and Ashtdus accept values triple (16,17,18) and further these formulations accept transcendental code values (26,24,21) .
3. One may have a pause here and take note that number value 21 permits reorganization as 21 = 1+2+3+4+5+6 which is parallel to values range (1,2,3, 4,5,6) which further is parallel to the format of hyper cubes 1 to 6 synthesizing Sathapatya Measuring Rod for the coverage of the complete range of the text of Srimad Bhagwat Geeta .
4. One may further have a pause here and take note that values pair (16,24) and (16,26) in the context of Adhiyaya 16 and its shalokas range 24 and further its formulation Shodash accepting transcendental code value 26, deserve to be comprehended well for proper insight about the organization features..
5. This, as such brings in values pairs (24,26), which extends the values triple (24,28,78) as (24,26,28, 78).
6. One may have a pause here and take note that 78 = 24+26+28.
7. It further would be a blissful to take note that Adhiyaya 17 is a scriptures of 28 shalokas range while 78 shalokas range of Adhiyaya 18 accepts reorganization for its knowledge as of range from shalokas 1 to 50 and range from shaloka 51 to 78 .
8. One may have a pause here and take note that the shalokas 51 to 78 are the essence of the values of Divine song of Lord Krishna.
9. These 28 shalokas is the virtues reservoir of Srimad Bhagwat Geeta .
10. Number value 28 is parallel to transcendental code value 28 of word formulation Braham.
11. Number value 24 is parallel to transcendental code value 24 of word formulation Pursha.
12. Number value 26 is parallel to transcendental code value 26 of word formulation Nimit.

13. Further as that number value 26 permits reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer of hyper cube 7, a set up of features of unity state (7 space) of transcendental order (5 space in the role of dimension).

14. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

15. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

III

ADHIYAYA 16

1. Adhiyaya 16 is scripture of 24 shalokas.

2. The formulations Shodash and Pursha deserve to be visited again and again to comprehend and imbibe the virtues of Lord Krishna being of the order of *Shodash Kala.*

3. Formulation Shodash Kala accept transcendental code value 26+9 =35 which is parallel to transcendental code value of word formulation Udgit.

4. It would be a blissful exercise to chase transition from the discipline of Purshotam Yog of Adhiyaya 15 to Daive Sampada and Asurye Sampada focus of Adhiyaya 16.

5. The formulation Daive Sampada accept transcendental code value (27+27).

6. The formulation Asurye Sampada accept transcendental code value (15+27).

7. It would be blissful to take note that number value 15 is parallel to dimensional synthesis value of solid dimensional frame of 5 dimensions of transcendental domain (5 space domain).

8. One may have a pause here and take note that 5 space plays the role of origin of 4 space.

9. Further as that the number value 27 accepts organization as $27 = 3^3$ which is parallel to the value of half solid dimensions (within 4 space) which is a spatial order space and because of this order, the solid order/dimension of transcendental origin of 4 space splits into a pair of half solid dimension of value 27 each.

10. One may further have a pause here and take note that number value 42 is parallel to the structural set up of a spatial order 4 space.

11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

12. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

13. It would be blissful to visit and revisit disciplines of Adhiyayas 15 & 16 together to comprehend and appreciate the inter relationship and the transition step of this pair of discipline to imbibe their values to appreciate the division of Deviye Sampada and Asurye Sampada.

14. It would be a blissful exercise to distinctively tabulate Deviye Sampada formulation and to chase them in terms of their respective transcendental code values and parallel to geometric format.

15. Like wise It would further be a blissful exercise to enlist formulation of Asurey Sampada and to chase them in terms of pair transcendental code values and parallel geometric format.

16. One shall up to date one's TCV dictionary and to make entries of technical and conceptual formulations of the text of Adhiyaya 16 .

IV

ADHIYAYA 17.

1. Adhiyaya 17 is a scripture of 28 shalokas range.
2. Number value 28 is parallel to transcendental code value 28.
3. Word formulation Braham accept transcendental code value 28.
4. The discipline of Yoga of Adhiyaya 17 is Sharda, Triya Vibhag Yog.
5. The formulation Shardha accept transcendental code value 19 which is parallel to transcendental code value of formulation Mann.
6. The number value 17 is parallel to transcendental code value 17 which is parallel to transcendental code value of word formulation Atma.
7. The Sharda Triya Vibhag Yog enlightens about those who by following their own Mann without reference to Shastras/scriptures find themselves at the crossing of three fold path and accordingly attainment becomes as of Satvik Shardha, Rajsik Shardha and Tamsik Shardha .
8. The formulation Satvik Sharsha accept transcendental code value 25+19 = 44.
9. The formulation Rajsik Shardha accept transcendental code value 17+19 = 36.
10. The word formulation Tamsika Shardha accept transcendental code value 23+19=42.
11. One may have a pause here and take note that values triple (25+19, 17+19, 23+19 and further values triple (25,23,17) deserve to be chased for their geometric format to comprehend and appreciate the features of three fold paths of those who approach existence phenomenon of their own and without referring to the scriptures.
12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
13. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

V

ADHIYAYA 18

1. Adhiyaya 18 is Moksh Sanyas Yog.
2. The formulation pair (Moksh, Sanyas) accept transcendental values pair (24,28) .
3. One may have a pause here and take note that values pair (24,28) is parallel to the transcendental code value pair (24,28) which is parallel to transcendental code values of pair of formulations (Pursha, Braham).
4. Further as that values pair (24,28) is also parallel to the shaloka ranges of Adhiyayas 16 and 17 respectively.
5. It would be a very blissful exercise to chase conceptual terms of Adhiyaya 18.
6. Of these the prominent are Tyag, Ahar, Tapp, Yagya and Daan, Budhi and Dhriti.
7. These formulations strings as of three fold values streams namely Satvik, Rajsik and Tamsik will make a spectrum of features and values of this string of formulation .

8. The formulation Tyag accept transcendental code value 11.
9. The formulation Satvik Tyag accept transcendental code value 25+11.
10. Rajsik Tyag accept transcendental code value 17+11.
11. Tamsik Tyag accept transcendental code value 23+11.
12. The formulation Ahar accept transcendental code value 15.
13. The formulation Satvik Ahar accept transcendental code value 25+15.
14. Rajsik Ahar accept transcendental code value 17+15.
15. Tamsik Ahar accept transcendental code value 23+15.
16. The formulation Tapp accept transcendental code value 9.
17. The formulation Satvik Tapp accept transcendental code value 25+9.
18. Rajsik Tapp accept transcendental code value 17+9.
19. Tamsik Tapp accept transcendental code value 23+9.
20. The formulation Yagya accept transcendental code value 13.
21. The formulation Satvik Yagya accept transcendental code value 25+13.
22. Rajsik Yagya accept transcendental code value 17+13.
23. Tamsik Yagya accept transcendental code value 23+13.
24. The formulation Daan accept transcendental code value 17.
25. The formulation Satvik Daan accept transcendental code value 25+17.
26. Rajsik Daan accept transcendental code value 17+17.
27. Tamsik Daan accept transcendental code value 23+17.
28. The formulation Budhi accept transcendental code value 25.
29. The formulation Satvik Budhi accept transcendental code value 25+25.
30. Rajsik Budhi accept transcendental code value 17+25.
31. Tamsik Budhi accept transcendental code value 23+25.
32. The formulation Dhriti accept transcendental code value 17.
33. The formulation Satvik Dhriti accept transcendental code value 25+17.
34. Rajsik Dhriti accept transcendental code value 17+17.
35. Tamsik Dhriti accept transcendental code value 23+17.
36. It would be a blissful exercise to chase above quadruple values of formulations Tyag, as well as of other string of 6 conceptual .
37. Chase of these 28 values as a set of 7 quadruples will help acquire more insight about the organization features as well as of values and virtues of Srimad Bhagwat Geeta .

VI

FORMULATION STRINGS EK, DWE ------ASHT DUS

1. The formulations (**EK, DWE ------ASHT DUS**) are for the numbers values range (1,2,3,4, -----------18)
2. Transcendental code values of these formulations come to be (8,16,8,12, 15,18,14,11,17,10, 19, 25, 24,--------------21).
3. These formulations (**EK, DWE ------ASHT DUS) when** chased in terms of their transcendental code values , bring us face to face with the geometric formats coordination in the sequential order of values range (1,2,3, ---------18).
4. Like that formulations range (Pratham, Dwitya, Tritiya, Chaturth, Pancham, Shasht, -----------) as well are bringing to focus further range of geometric format accepting coordination in the sequential order of numbers values as Ist, Second, Third, ----------------).
5. This , as such brings us face to face with the organization features as that every formulation is accepting geometric format and strings of formulations lead us to the coordinated geometric formats in a particular sequence.

6. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

7. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

VII

FORMULATION ADHIYAYA

1. Formulation adhiyaya accept transcendental code value 13.

2. It is parallel to transcendental code value 13 of formulations, Akshar, Yagya etc. etc.

3. The values range 1 to 18 of Adhiyayas 1 to 18 as such leads us to values sequence (14 to 31)

4. One may have a pause here and take note that values pair (13,31) constitutes a reflection pair as that the digits swap their places.

5. One may have a pause here and take note that number value 31 is parallel to structural set up of linear order 3 space.

6. The number value 20 = 31-11 is parallel to structural set up of zero order structuring 2 space.

7. Further value 9 = 20-11 is parallel to structural set up of negative linear order structuring 1 space set up (1 space domain accepts -1 space as its dimension /   dimensional order

8. Further the number value (-2) = 9-11 is parallel to structural set up of negative spatial order structuring zero space (domain) / (zero space domain accept -2 space in the role of dimension .

9. Further value (-13) = (-2 -11) is parallel to structural set up of -3 space as dimension structuring (-1) space domain.

10. One may have a pause here and take note that   values range (-13, -2, 9, 20,31) is a 5 steps long range with end values (-13, 31).

11. One may have a pause here and take note that values pair (13, 31) constitutes a reflection pair.

12. Further as that values pair (-13, 13) accepts a pair of orientation format parallel to (-1, 1/-1 space playing the role of dimension of +1 space).

13. With it, it comes to focus that to completely work out all these features, it shall be bringing us face to face with values triple (-13, 13, 31).

14. One may have a pause here and take note that it in a way amounts to a double reflection format firstly as (-13, 13) and secondly as (13, 31).

15. It is this feature , as has been noticed above, is prominently marking its presence in the shalokas ranges of Adhiyayas 1 to 18 in respect of Adhiyayas 2,9 & 13.

16. As the shalokas ranges of Adhiyayas 2,9 & 13 are (43,34, 34).

17. Further as that the values triple (24,42,42) as shalokas ranges of Adhiyayas 16,10 & 4 as well is availing this organization feature .

18. It would be blissful to take note that the values triple (43, 34, 34) has one of the organization feature (34, 43, 34).

19. Likewise the values triple (24,42,42) as well has organization feature as   (42,24,42).

20. One may have a pause here and take note that Ganita sutra 15 and Ganita upsutras 10 and 13 as well are focusing upon above organization format features.

21. The Ganita Sutra 15 text and Ganita upsutra 10 text accept reflection pairing format .

22. Further Ganita upsutra 13 accepts double reflection format as and in the form of the text of Ganita Sutra 13 together with its reflection image, making out the text of Ganita Sutra 13.

23. Here it also would be relevant to take note that the text of Ganita Sutra 15 is **_Gunita-samyccayah_** .

24. The text of Ganita upsutra 10 is

samyccayah- **_Gunita_**

25. The text of Ganita upsutra 13 is as

_Gunita__-samyccayah_   _samyccayah-_ **_Gunita_**

26. One may have a pause here and take note that " Object image coordination as a result of mirror reflection is there.

27. However, the reach from object to image, as such is not with in reach as a mirror reflection process as image is not the object.

28. Vedic systems work out this as a di-monade say of format of a synthetic set up of a pair of sticks of 1 and 2 units.

29. This may be expressed as 1+2.

30. The reflection image of the same shall be bringing us face to face with 2+1.

31. Now let us chase (2+1) + (1+2).

32. It shall be leading us to 2 + (1+1) + 2.

33. Now let us paint first stick of 2 units with white colour.

34. Let us further paint second stick of one unit with black colour.

35. It shall be leading us to the image of the above di-monade as a set up of 3 parts with first part being of 2 units of white colour, the middle part also being of 2 units of black colour and third part again of 2 units of white colour.

36. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

37. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

38. It would be blissful to take note that vedic systems work with " Pratibimb".

39. The formulation pair (Bimb), (Pratibimb)/image, (image of image) deserve to be chased.

40. It accepts a pair of transcendental code value (26), (39).

41. One may have a pause here and take note that the values pair (26, 39) accept reorganization as (13+13, 13+13+13).

42. One may further have a pause here and take note that the formulations Surya and Prakash both accept transcendental code value 13 each.

43. The formulation Surya (with Visarjiniya) accept transcendental code value 13+13 = 26

44. The formulation Surya Prakash (Visarjiniya) accept transcendental code value 39.

45. One may have a pause here and take note that Vedic systems well preserved " Surya/Sun" having 2 wives namely Sangya (Noun) and Chhaya(Shadow).

46. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

47. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

48. It would be a blissful exercise to revisit the text of Srimad Bhagwat Geeta and reach at its organization features.

49. The Ganita Sutras (16 sutras and 13 upsutras) = 29 will help reach at the organization features of Vedic scripture including of Srimad Bhagwat Geeta .

50. One may have a pause here and take note that Adhiyaya 5 of Srimad Bhagwat Geeta is a scripture of 29 shalokas range.

51. One may further have a pause here and take note that the domains split spectrum accept spectrum entities (1,2,5,12,29).

52. One may further have a pause here and take note that Saamved Samhita is a scripture of 29 archiks.

53. Lord Krishna enlightens that amongst Vedas, He is Saamved.

54. One may have a pause here and take note that above organization feature range (-13, -2,9,20,31)is of a 5 stepslong range.

55. The value (-13) is parallel to the structure of -3 space as dimensional order.

56. The value 31 is parallel to the structure of 3 space domain with 1 space as dimension .

57. It is this reach from 3 space as domain to -3 space as dimension which deserve to be comprehended well.

58. Further simultaneously it also is a lead of 1 space as dimension and -1 space as domain.

59. The inter-relationship of (-1, 1) is of the format of (dimension , domain) which in the above context is of opposite orientation .

60. Likewise (-3, 3) is parallel to the set up of the split of a 3 dimensional frame into a pair of 3 dimensional frames of half dimensions and of opposite orientation.

61. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

62. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

63. It would be blissful to take note that within corners of cube are imbedded 3 dimensional frames of half dimensions.

64. Further as that at the end points of internal diagonal of the cube is the seat of 3 dimensional frame of opposite orientation.

65. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

66. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

67. It would be blissful to take note that the set of eight 3 dimensional frames of half dimensions imbedded in 8 corner points of cube , on their translation and reach at centre of the cube will synthesize four 3 dimensional frames of full dimensions which together with 3 dimensional frames of solid dimensions being there at the centre will make a set up of 5 solid dimensional frames which shall be constituting a solid dimensional frame of 5 dimensions of transcendental domain (5 space domains).

68. It is this feature which will help us an insight to reach at origin of origin of 3 space.

69. It is this reach at 5 space in the role of origin of 4 space which itself being in the role of origin of 3 space , which deserve to be imbibed fully.

70. With this reach we shall be glimpsing transcendental domain (5 space domain), for its transcendental flow, a step ahead along the format of 6 space as Self Referral origin of 5 space .

71. One shall visit and revisit this sequential reach from 3 space to 4 space to 5 space to 6 space.

72. It is this reach which is going to be reach of Srimad Bhagwat Geeta .

73.   It is this reach which is the reach of transcendental domain (5 space domain) accepting hyper cube 5 as its manifested body of features of four fold manifestation layer (3,4,5,6) with summation value (3+4+5+6 = 18).

74.   Withthis insight one shall be having an enlightenment as to when Jeev leaves Sathool Shareer, the same goes along with Sukhsham Shareer.

75.   One may have a pause here and take note that formulation Sukhsham accept transcendental code value 26 which accept organization as 26 = 5+6+7+8 of the format of hyper cube 7 accepting transcendental dimensional order (5 space in the role of dimension .

76.   The formulation Sukhsham Shareer accept transcendental code value 26+14=40 which is parallel to 40 coordinates of creative boundary of transcendental domain.

77.   The formulation Sathool Shareer accept transcendental code value 32 which is parallel to 32 coordinates of solid boundary of Creator's space (4 space).

OM TATT SATT ITI NIRDESHA

78.   This enlightenment is "OM TATT SATT ITI NIRDESHA"

79.   The formulation TATT SATT transcendental code value 17 which is parallel to transcendental code value of Atma.

OM TATT SATT ITI NIRDESHA

80.   The reach from Shareer (TCV 14) to Atma (TCV 17) is of manifestation format (14,15,16,17) of hyper cube 16 with value 16 being parallel to transcendental code value of " Jeev". Value 15 is parallel to 15 eyes of Lord Shiv .

SRIMAD BHAGWAT GEETA

I

Values Scriptures range

25. Vedic Mathematics, Science & Technology values scriptures range begins with Shakla Rigved Samhita and it takes uptil Srimad Bhagwat Geeta.
26. Vedanta, essence of Vedas values manifest as Vedanta-Trai : Upnisads, Braham Sutra and Srimad Bhagwat Geeta.
27. Srimad Bhagwat Geeta is the essence fruit of Vedanta.
28. Students of Vedic Mathematics, Science & Technology approach Srimad Bhagwat Geeta as values source reservoir of the Discipline of Vedic Mathematics, Science & Technology .
29. Values of knowledge and of organization of knowledge run parallel to each other , as such the text values as well as of text organization values of Srimad Bhagwat Geeta deserve to be approached simultaneously .
30. Beginning with Shakla Rigved Samhita and reaching uptil Srimad Bhagwat Geeta, is one way to visit and glimpse the values reservoir of the Discipline of Vedic Mathematics, Science & Technology .
31. Beginning with Srimad Bhagwat Geeta and reaching uptil Sankla Rigved Samhita is another parallel way to approach values reservoir of The discipline of Vedic Mathematics, Science & Technology .
32. Srimad Bhagwat Geeta is a complete scripture in itself.
33. Srimad Bhagwat Geeta has reached us as located in Ur-Mahabharatam.
34. Srimad Bhagwat Geeta is part of Bhishma Parv, the sixth of the Eighteen Parvs of Ur-Mahabharatam.
35. Srimad Bhagwat Geeta is a scripture of 700 shalokas organized as 18 yogas adhiyayas.
36. Ur-Mahabharatam preservation and enlightenment as per location of Srimad Bhagwat Geeta in its Bhishma Parva is of values range of 745 shalokas.
37. The 745 values for the text of 700 shalokas deserve to be comprehended and appreciated in the context of the added values of the Uvachas of participants of this Divine dialogue (Srimad Bhagwat Geeta) at the battle line separating the armies of Pandavas and Kauravas positioned with an intensity of urge to enter upon battle .
38. The organization of text of 700 shalokas as 18 adhiyayas and parallel organization of 745 values is of features as under:

Number of Shalokas

Chapter No	Popular text Shalokas	Gita priman Shaloka text	Excess Shalokas
1	47	47	0
2	72	46	4
3	43	47	4
4	42	45	3

5	29	31	2
6	47	52	5
7	30	31	1
8	28	30	2
9	34	35	1
10	42	45	3
11	55	63	8
12	20	22	2
13	34	35	1
14	27	30	3
15	20	21	1
16	24	25	1
17	28	30	2
18	78	80	2
Total: 18	**700**	**745**	**45**

39. The Bhishma Parva adhiyaya 43 shalokas 4-5 are the Geeta Primaan Shalokas preserving as that 745 values of knowledge of Srimad Bhagwat Geeta manifests as 620 shalokas of Lord Krishna, 57 shalokas of Arjuna, 67 shalokas of Sunjay and 1 shaloka of Dhritrashtra.

40. The text of 700 shalokas of Srimad Bhagwat Geeta , as such is the scripture of 574 shalokas of Lord Krishna, 84 shalokas of Arjuna, 41 shalokas of Sunjay and 1 shaloka of Dhritrashtra.

41. This parallel organization is of features as under:

	Lord Krishna	**Arjuna**	**Sanjay**	**Dhritrastra**
Gita Priman Salokas	620	57	67	1
Popular text Salokas	574	84	41	1
Difference	**46**	**-27**	**26**	**0**

42. The above features particularly are that 27 shalokas of Arjuna, as such get diminished and get added to Sanjay (26) and 1 shaloka of Arjuna, as such gets added to the list of Lord Krishna, which also has addition of 45 shalokas value parallel to the Vachaas of the text .

43. Chapter-wise Vachaas of Dhritrashtra, Sanjay, Arjuna and Lord Krishna is as under:

UVACHAS TABLE

Chapter	Dhritrashtra	Sanjay	Arjuna	Lord Krishna
1	1	3	2	0
2	0	2	2	3
3	0	0	2	2

4	0	0	1	2
5	0	0	1	1
6	0	0	2	2
7	0	0	0	1
8	0	0	1	1
9	0	0	0	1
10	0	0	1	2
11	0	3	4	2
12	0	0	1	1
13	0	0	0	1
14	0	0	1	2
15	0	0	0	1
16	0	0	0	1
17	0	0	1	1
18	0	1	2	2
Total:	**1**	**9**	**21**	**26**

44. One feature of Vachaas organization is that all the 18 chapters conclude with Vachaas of Sanjay or of Lord Krishna. Chapter 1 and 18 conclude with Vachaas of Sanjay while remaining 16 chapters conclude with Vachaas of Lord Krishna. The other feature of this organization is that Chapters 4,6,7,9,10,13,14,15,16 also begin with Uvachas of Lord Krishna. This range of 9 openings, that way are in continuity of the Uvachas of Lord concluding previous chapters. There, that way the Uvachas partitioning the organization of the text comes to be in terms of remaining (57-9) = 48 Uvachas, as the beginning and end points, as such are not contributing to the internal partitioning of the text , so punctuating Vachaas come to be 48 – 2 = 46. The internal organization feature of its being partitioned also brings to focus as that the text of Chapters 15 & 16 as such remains unpunctuated by Vachaa of Arjuna or of Sanjay. This, this way makes punctuation value less by 1 value. And thereby there is a reach of internal partitioning as of 46 – 1 = 45 Texts of gaps. These 45 punctuations as gaps on their bridging shall be taken bringing in 45 additional values (shalokas) to the text of 700 shalokas Text.

45. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

46. It would be a blissful exercise to chase 45 punctuation points of the text of 700 shalokas of Srimad Bhagwat Geeta.

47. It shall be bringing us face to face with the following organization coverage steps of sub ranges:

S.No.	Sub-range of shalokas	Vachaa	Remarks
1	Chapter 1 , Shaloka 1	Dhritrashtra	
2	Chapter 1, Shaloka 2 to 18	Sanjay	
3	Chapter 1, Shalokas 19 to 21	Arjuna	
4	Chapter 1, Shalokas 22 to 28	Sanjay	
5	Chapter 1, Shaloka 29 to 46	Arjuna	
6	Chapter 1, Shaloka 47	Sanjay	
7	Chapter 2, Shaloka 1	Sanjay	

8	Chapter 2, Shaloka 2-3	Lord Krishna	
9	Chapter 2, Shaloka 4 to 8	Arjuna	
10	Chapter 2, Shaloka 9 to 10	Sanjay	
11	Chapter 2, Shaloka 11 to 53	Lord Krishna	
12	Chapter 2, Shaloka 54	Arjuna	
13	Chapter 2, Shaloka 55 to 72	Lord Krishna	
14	Chapter 3, Shaloka 1 & 2	Arjuna	
15	Chapter 3, Shaloka 3 to 35	Lord Krishna	
16	Chapter 3, Shaloka 36	Arjuna	
17	**Chapter 3, Shaloka 37 to 43** **Chapter 4, Shaloka 1 to 3**	**Lord Krishna**	
18	Chapter 4, Shaloka 4	Arjuna	
19	Chapter 4, Shaloka 5 to 42	Lord Krishna	
20	Chapter 5, Shaloka 1	Arjuna	
21	**Chapter 5, Shaloka 2 to 29** **Chapter 6, Shaloka 1 to 32**	**Lord Krishna**	
22	Chapter 6, Shaloka 33 & 34	Arjuna	
23	Chapter 6, Shaloka 35 to 36	Lord Krishna	
24	Chapter 6, Shaloka 37 to 39	Arjuna	
25	**Chapter 6, Shaloka 40 to 47** **Chapter 7, Shaloka 1 to 30**	**Lord Krishna**	
26	Chapter 8, Shaloka 1 & 2	Arjun	
27	**Chapter 8, Shaloka 3 to 28** **Chapter 9, Shaloka 1 to 34** **Chapter 10, Shalokas 1 to 11**	**Lord Krishna**	
28	Chapter 10 , Shalokas 12 to 18	Arjuna	
29	Chapter 10, Shalokas 19 to 42	Lord Krishna	
30	Chapter 11, Shalokas 1 to 4	Arjuna	
31	Chapter 11, Shalokas 5 to 8	Lord Krishna	
32	Chapter 11, Shalokas 9 to 14	Sanjay	
33	Chapter 11, Shalokas 15 to 31	Arjuna	
34	Chapter 11, Shalokas 32 to 34	Lord Krishna	
35	Chapter 11, Shaloka 35	Sanjay	
36	Chapter 11, Shalokas 36 to 46	Arjuna	
37	Chapter 11, Shalokas 47 to 49	Lord Krishna	
38	Chapter 11, Shaloka 50	Sanjay	
39	Chapter 11, Shaloka 51	Arjuna	
40	Chapter 11, Shalokas 52 to 55	Lord Krishna	
41	Chapter 12, Shaloka 1	Arjuna	
42	**Chapter 12, Shalokas 2 to 20** **Chapter 13, Shalokas 1 to 34** **Chapter 14, Shalokas 1 to 20**	**Lord Krishna**	
43	Chapter 14, Shaloka 21	Arjun	
44	**Chapter 14, Shalokas 22 to 27** **Chapter 15, Shalokas 1 to 20** **Chapter 16, Shalokas 1 to 24**	**Lord Krishna**	

45	Chapter 17, Shaloka 1	Arjuna	
46	Chapter 17, Shalokas 2 to 27	Lord Krishna	
47	Chapter 18, Shaloka 1	Arjuna	
48	Chapter 18, Shalokas 2 to 72	Lord Krishna	
49	Chapter 18, Shaloka 73	Arjun	
50	Chapter 18, Shalokas 74 to 78	Sanjay	

48.   The above features of text organizing itself as 50 sub-ranges of various length steps of single , double, triple, quadruple and higher number of shalokas on its chase shall be bringing us face to face with many values on whose comprehension and imbibing we shall be enriching our insight of it, in reference to the location of Srimad Bhagwat Geeta with in Bhisham Parv of Ur-Mahabharatam and further as value essence of Vedanta.

SRIMAD BHAGWAT GEETA

II

Organization as 18 Disciplines of Yoga

27. The organization of knowledge enlightenment of Srimad Bhagwat Geeta is as 18 Disciplines of Yoga.
28. Each Discipline of Yoga is covered in a distinct adhiyaya of Srimad Bhagwat Geeta .
29. The parallely adhiyayas are designated as per the values of the Discipline of Yoga of the adhiyaya.
30. These sequentially as adhiyayas 1 to 18 manifest the values of (1) Arjun Vishad Yoga (2) Sankhya Yoga (3) Karam Yoga (4) Gyan Karam Sanyas Yoga, (5) Karam Sanyas Yoga , (6) Atam Sayyam Yoga, (7) Gyan Vigyan Yoga, (8) Akshar Braham Yoga, (9) Vaad Vidya Guhuyu Yoga (10) Vibhuti Yoga, (11) Vishwa Roop Darshan Yoga (12) Braham Vidya Yoga (13) Kshetra Kshetragya Vibhag Yoga (14) Gun Traya Vibhag Yoga (15) Purshotam Yoga (16) Dev Asur Sampada Vibhag Yoga (17) Shardha Triya Vibhag Yoga and (18) Moksh Sanyas Yoga.
31. All these designations formulations deserve to be comprehended and chased for imbibing their features and values as here in these formulations are preserved the structural keys of the organization formats of respective Disciplines of Yogas.
32. Further the organization formats features and values of these Disciplines of Yoga permit their chase in terms of the values of number of shalokas range of each adhiyaya which comes to be the range of values **(47, 72, 43,42,29,47,30, 28, 34, 42, 55, 20, 34, 27, 20, 24, 28, 78).**
33. One may have a pause here and to visit and revisit this range of values and it would come to focus that values **(47,28, 34, 42,20**) are of repeated frequency.
34. The remaining range of 8 values is **(72, 43, 29, 30, 55, 27, 24, 78**).
35. These 2 strings **(20, 28, 34, 42, 47**) and (**24, 27, 29,30, 43, 55, 72, 78)** deserve to be chased distinctively, as well as simultaneously to imbibe the organization format features .
36. Further the Ath (Opening) and Pushpika (the concluding) feature of each adhiyaya Discipline of Yoga as well be taken as the integral part of the organization format of each adhiyaya.
37. The sequential organization format features of Ath (opening) of each adhiyaya deserve to be chased as a range of features whose coordination amongst themselves as well preserve the structural keys .
38. Further the Pushpikas of each of 18 Disciplines of Knowledge as well deserve to be chased as integrated sequential progression organization , whose chase will further help to acquire insight about the organization format features of respective adhiyayas .
39. These features together will help us comprehend and imbibe the organization format features of each adhiyaya permitting chase along Sathapatya Measuring Rod .

40. Further it also shall be helping us acquire insight about the format features of transcendental domain flow as Divya Ganga Flow through the artifices of sole syllable Om .

41. The transcendental value flow from the Bindu Sarovar and its reach uptil the transcendental origin of Creator's space will bring us face to face with the transcendence phenomenon which shall be of initiation from the transcendental origin and of a reach of manifestation of the transcendental domain features with in the Bindu Sarovar (Structured point reservoir) .

42. It is this transcendental domain features flow format along which manifests Sama (Sama-Ved values).

43. The enlightenment of Vibhooti Yoga that amongst Vedas , Lord Krishna is Sama-Veda on its proper imbibing shall be initiating for the enlightenment of Vedic order.

44. The organization of Saam-Ved Samhita as 29 archiks and 29 shalokas range of adhiyaya 5 " Karam Sanyas Yoga" deserve to be chased for acquiring proper insight and for initiation of enlightenment of Vedic order.

45. There are 29 Ganita Sutras and Ganita upsutras.

46. The last chapter of Srimad Durga Satsatti is the scripture of 29 shalokas, ardh-shalokas, Uvachaas.

47. The domain split spectrum at fourth split step is of value 29 parallel to 29 split domains entities spectra.

48. It is at the fifth step that spectra is of value 70 parallel to 70 split domain entities spectra

49. It would be blissful to take note that value 70 is $1/10^{th}$ value of 700 shalokas text range of Srimad Bhagwat Geeta.

50. One may further have a pause here and take note that Lord Brahma meditates and with the grace of transcendental Lord multiplies as 10 Brahmas.

51. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

52. Further it would be blissful to take note that the organization format of Srimad Bhagwat Geeta brings to focus about its study zone being of following organization features:

(Fig.)

SRIMAD BHAGWAT GEETA

III

Transcendental Code Value Dictionary

16. One step as a first step, which student of Srimad Bhagwat Geeta as Vedic Mathematics, Science & Technology values scripture, shall take is that one shall start compiling one's own dictionary of formulations of Srimad Bhagwat Geeta along with their transcendental code values .

17. Srimad Bhagwat Geeta is a complete scripture and as such it permits its chase in terms of its own Text

18. Srimad Bhagwat Geeta specifically focuses as that Sankhya Nishtha and Yoga Nishtha are the pair of established processing processes and these run parallel to each other and attain the same end fruit values.

19. Simultaneously the focus of Srimad Bhagwat Geeta is that the enlightenment of knowledge values deserve to be chased as " Yoga" and as such , "Sankhya" as well is to be chased as " Yoga"

20. This as such brings to focus that Sankhya (numbers values) shall be chased along Yoga (Geometric format).

21. Lord Krishna is incarnation of Lord Vishnu.

22. Lord Vishnu is the presiding deity of Sathapatya Measuring Rod .

23. Lord Brahma, Creator of the Supreme, is the presiding deity of the measure of Sathapatya Measuring Rod .

24. Transcendental domain features flow avails format of Sathapatya Measuring Rod .

25. Lord Shiv, the transcendental Lord , is the presiding deity of the transcendental domain features .

26. With it, the organization format of each adhiyaya manifesting values of Discipline of Yoga brings us face to face with the flow of Divya Ganga through artifices of sole syllable Om.

27. It is the chase of Divya Ganga Flow through artifices of sole syllable Om which shall be initiating Sadhakas for insight and enlightenment about this organization format features.

28. And it is this insight and initiation about the organization format features of Divya Ganga flow through artifices of sole syllable Om which shall be making oneself to be of mental state to be parallel to the inherent features governing manifestation of values of Disciplines of Yoga as Texts of the Adhiyayas of Srimad Bhagwat Geeta .

29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

30. One shall permit the transcending mind to go in Trans, as deep, and for as much prolonged time, as it being of natural blissful state for it.

ARJUN VISHAD YOG

1

INTRODUCTORY

8.   Arjun Vishad Yog is the first of the Eighteen Disciplines of Yogas of Srimad Bhagwat Geeta
.

9.   This first Discipline of Yoga is the first adhiyaya of Srimad Bhagwat Geeta .

10.   The text of first adhiyaya is of the range of 47 shalokas.

11.   The **ATH** of this adhiyaya is a composition of 3 words of 7 syllables range.

12.   **PUSHPIKA** of this adhiyaya is a scripture of 48 syllables.

13.   This adhiyaya is in the format of a Divine dialogue narration of Sanjay to Dhritrashtra and
is about the Arjuna Vishad .

14.   The Text is in the form of 6 Uvachas, of Dhritrashtra (Shaloka), Sanjay Shalokas (2 to 20
½) Arjuna Shalokas (20 ½ to 23) Sanjay Shalokas (24 to 27), Arjuna Shalokas (28 to 46)
and Sanjay (Shaloka 47)

II

TCV DICTIONARY

16.   One shall make entries of words formulations of adhiyaya 1 .

17.   First entry may be of " Arjuna Vishad Yog.

18.   The other entries to be of " Shaloka" and " Uvacha".

19.   Further entries to be of " Dhritrashtra", "Sanjay", and of " Arjuna".

20.   Further entries are to be of " Kurukshetra", " Dharamshetra", and of " Yudh shetra" .

21.   One shall continue up to dating one's TCV dictionary as one proceeds with the text of the
scripture.

22.   Each entry of words formulation shall mention its TCV value.

23.   One shall also add one's own remarks about these entries as per one's comprehension of
the features of respective entries.

24.   TCV Dhritrashtra is 47, which is here parallel to the range of shalokas of the first adhiyaya
.

25.   The first Uvacha is Dhritrashtra Uvacha.

26.   TCV Uvacha is 28, which is parallel to TCV of word formulation Braham.

27.   Value 47 permits reorganization as 47 = 28+29 .

28.   Value 29 is parallel to TCV value of word formulation Brahma.

29.   TCV value of word formulation Yudh is 18, which is here parallel to 18 Disciplines of Yoga
of Srimad Bhagwat Geeta .

30.   Like that one shall up to date one's TCV dictionary.

III

PANDVAS AND KAURVAS

1. TCV Pandav is 21.

2. TCV Kaurav is 22.

3. One may have a pause here and take note that 22 points cover 21 units.

4. Further number value 21 permits reorganization as 21 = 1+2+3+4+5+6 which is parallel to 6 steps long format of Sathapatya Measuring Rod .

5. number value 22 permits reorganization as 22 = 4+5+6+7 which is parallel to quadruple values (4,5,6,7) which is further parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6 .

6. One may further have a pause here and take note that this inter relationship of Pandavas and Kauravas is intimate and is parallel to the format of 6 space domain chase in terms of Sathapatya Measuring Rod .

7. It would further be blissful to take note that Sathapatya Measuring Rod is presided by Lord Vishnu; and Lord Krishna is the incarnation of Lord Vishnu. .

8. Further as that the measure of the Sathapatya Measuring Rod is presided by Lord Brahma, 4 Head Lord , Creator of the Supreme .

9. And transcendental domain features (5 space features) flow along the format of Sathapatya Measuring Rod ; and Lord Shiv, 5 Head transcendental Lord , is the presiding deity of the transcendental domain features.

10. One shall have a pause here and take note that transcendental domain (5 space domain) is the domain fold of hyper cube 5 , a four fold manifestation layer (3,4,5,6) of summation value 3+4+5+6 = 18 which is also parallel to TCV value 18 word formulation Yudh .

11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

12. It would be blissful to glimpse 18 Disciplines of Yoga of Srimad Bhagwat Geeta being the chase of transcendental domain features flow along the Sathapatya Measuring Rod with in 6 space domain itself.

IV

DHRITRASHTRA, SANJAY AND ARJUNA, LORD KRISHNA

37. Divine dialogue narration is by Sanjay to Dhritrashtra.
38. Divine dialogue enlightenment is imparted by Lord Krishna to Arjuna.

39. Sanjay is the **SARTHI** of Dhritrashtra.
40. Lord Krishna is the **SARTHI** of Arjuna.
41. All the adhiyayas conclude with **UVACHAS** of Sanjay or of Lord Krishna.
42. Adhiyayas 1 and 18 conclude with **UVACHAS** of Sanjay.
43. The Adhiyayas 2 to 27 conclude with **UVACHAS** of Lord Krishna.
44. Adhiyaya 1 concludes with **UVACH**A of Sanjay and adhiyaya 2 opens with **UVACHA** of Sanjay .
45. Dhritrashtra, Sanjay and Arjuna mark their presence in the Divine dialogue narration of Adhiyaya 1, in that sequence and order, as much as that first **Uvacha** is of Dhritrashtra, second **Uvacha** is of Sanjay and third **Uvacha** is of Arjuna.
46. Lord Krishna has its presence as the ultimate imparter of enlightenment, and in that sequence, Lord Krishna is the fourth participant in the narration of Divine dialogue as it is preserved and manifests as Text of Srimad Bhagwat Geeta .
47. This sequential presence as of (Dhritrashtra, Sanjay, Arjuna, Lord Krishna) makes them parallel to sequential quadruple values (1,2,3,4) with organization as (1,2) and as (3,4).
48. Further this also permits pairing as (1,3) and (2,4).
49. It also would be relevant to take note that values pair (1,3) is parallel to the format of (1 space as dimension , 3 space as domain).
50. Likewise values pair (2,4) goes parallel to the format of (2 space as dimension, 4 space as domain).
51. One may have a pause here and take note that the Divine dialogue narration of Adhiyaya 1 is marking participated presence of (1,2,3) only.
52. Further It would be relevant to note that 1+2+3 = 6 .
53. Further as that Dhritrashtra has only 1 **Uvacha**, Sanjay has 3 **Uvachas** and Arjuna has 2 **Uvachas**.
54. This, as such brings us face to face with triples (1,2,3,) and (1,3,2).
55. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
56. One may have a pause here and take note that values quadruple (1,2,3,4) permits parallel formats of (1 space, 2 space, 3 space, 4 space)
57. It further , as such, shall also be making it parallel to (linear order, spatial order, solid order and hyper solid/creative order) .
58. With it, the geometric format for the Divine dialogue participants shall be bringing us face to face with linear order chase format of Dhritrashtra, spatial order chase format of Sanjay, solid order chase format of Arjuna and hyper solids creative chase format of Lord Krishna.
59. It would further be blissful to take note that TCV Dhritrashtra= 34+13 = 47
60. TCV Sanjay = 20+13.
61. TCV Arjuna = 19+ 13.
62. TCV Shri Bhagwan is 37 (37 + 1+13).
63. The value 34 permits reorganization as 34 = 7+8+9+10 which is parallel to unity state (7 space as dimension) of hyper cube 9.
64. Number value 20 is parallel to synthesis of a pair of zero order transcendental ranges (0+1+2+3+4) + (0) + (0+1+2+3+4) .
65. Further as that number value 20 is parallel to the reach of zero order creating 2 space.
66. Still further as that number value 20 is parallel to TCV value of word formulation Dev .
67. It is also parallel to TCV value of word formulation Ved.
68. Number value 19 is parallel to the position value of Southern Hemi-sphere.
69. One may further have a pause here and take note that transcendental code value of word formulation Krishna as well is 19.
70. The number value 37 is parallel to 37 = 18+19.

71. One may have a pause here and take note that it amounts to simultaneous caring for 19 points coverage for 19 points as well as for 18 linear units coverage because of 19 points range.

72. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

(1, 24 ½ , 21 ½)

26. 47 shalokas range as 47 = 1+24 ½ + 21 ½ is parallel to the shalokas of Dhritrashtra, Sanjay and Arjuna.

27. The values pair (21, 24) permits reorganization as (3 x 7, 3 x 8) .

28. This organization (3 x 7, 3 x 8) brings us face to face with the value of 7 geometries of 3 space and 8 x 3 = 24 coordinates fixation of solid boundary of 8 components of hyper cube 4.

29. One may have a pause here and take note that the linear order (1 space in the role of dimension , creates 3 space of 7 geometries range and that way it becomes the limit of the reach of linear order itself.

30. One may have a pause here and take note that 7 is the biggest prime numeral of 9 numeral range of 10 place value system.

31. It is because of this feature that hyper circle 1 to 9 increase while hyper circle 8 onwards go on decrease.

32. The difficulty of modern Mathematics not to make out as to why it is so is only because of the presumption of modern Mathematics   thinking as if linear order extends infinitely .

33. Vedic systems accept this reach of the linear order only uptil 7 geometries range and a step ahead the processing zone of spatial order is taken having picked up the continuity thread.

34. Swateshwara Upnisad enlightens us that the sequential quadruple values   (1,2,3,8) provide us the chase format for enlightenment.

35. One may have a pause here and take note that quadruple values (1,2,3,8) permit reorganization as (1 x 1, 1 x 2, 1 x 3, 2 x 4).

36. One may have a pause here and take note that the first 3 steps are parallel to the sequential values reach of single, double and triple linear dimensions and at next fourth step the reach is to be in terms of quadruple spatial dimension.

37. It is this feature which deserve to be comprehended well for its thorough appreciation to have its complete imbibing for deep insight and appropriate enlightenment.

38. This takes us from linear order 3 space to spatial order 4 space.

39. 4 space is Creator's space.

40. It is presided by Lord Brahma, 4 Head Lord, who sits gracefully on lotus seat of 8 petals and meditates upon transcendental Lord Shiv, 5 Head Lord and with the grace of transcendental Lord , Lord Brahma multiplies as 10 Brahmas.

41. It is this feature which deserve to be comprehended well for its thorough appreciation to have complete imbibing of it for deep insight and appropriate enlightenment about it.

42. It would help us chase the manifested creation along the four fold creative format of idol of Lord Brahma, which is parallel to four fold manifestation layer format (1,2,3,4,5) of hyper cube 4.

43. The manifestation of four fold manifestation layer (3,4,5,6) of hyper cube 5 along creative format (2,3,4,5) is chased by Vedic systems and the chase of 18 Disciplines of Yoga of Srimad Bhagwat Geeta is the enlightenment of these chase steps.
44. 3,4,5,6/manifestation layer of hyper cube 5 is of a solid order.
45. With in 4 space, 3 space dimensional frame splits into a pair of 3 dimensional frames of half dimensions of opposite orientation.
46. This leads to the split of a sphere in to a pair of Hemi-sphere which accept position value 17 and 19 and at the middle value 18 is the seat of transcendental origin (5 space as origin) of Creator's space (4 space).
47. One may have a pause here and take note that the split of a three dimensional frame in to a pair of 3 dimensional frames of half dimension of opposite orientation releases creative origin (4 space as origin) and with the positioning of Northern and Southern Hemi-sphere, the reach for the middle from the either end becomes a challenge.
48. The chase from Northern sphere end of position value 17 would be as a reach of value 17 + 17 = 34 which is TCV value of formulation Dhritrashtra being 34 + 13 .
49. The reach from the other end of Southern Hemi sphere of position value 19 shall be 19 + 19 = 38 which shall be a step ahead of value 37, and as such for the reach at the middle 18+18 = 36 will again be a challenge though of different sort and of different orientation and it is which is being reached at by having split in such a way that the reach from 3 space to 4 space for transcending through its middle is to be as is the reach of 21 ½ shalokas of Arjuna and 24 ½ shalokas of Sanjay .
50. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.

VI

THREE FULL DIMENSIONS AND SIX HALF DIMENSIONS

15. Three full dimensions lead to six half dimensions .
16. There are 3 participants and 6 *Uvachas .*
17. The chase of 47 shalokas range is in 6 steps of values (1,19 ½ , 2 ½ , 4 , 19,1).
18. The values range beginning with value 1 and concluding with value 1, as such brings us face to face of the chase from its both ends of equal value steps.
19. The in between quadruple chase steps of values (19 ½ , 2 ½ , 4 , 19) , on the face of it make it out as that it is not a linear sequential order set up .
20. It is a reach at the middle , parallel to the reach at the origin.
21. The origin is of a compactified format.
22. Spatial order 4 space is the origin of linear order 3 space, and solid order 5 space is the origin of spatial order 4 space.
23. As such the reach firstly as spatial order and then at solid order as of inward transcendence, is the feature which is at work here in the settlement of the quadruple values (19 ½ , 2 ½ , 19, 4) .
24. One may have a pause here and take note that the pairing (19 ½ , 19 and 2 ½ , 4) as such shall be taking us face to face with value 19 being the placement value of Southern Hemi-sphere.
25. Further as that 2 ½ + 2 ½ = 5 , 2+2 = 4 will further bring us face to face with a reach from 2 space towards a reach for 3 space with the middle placement value for values pair (2,3) being 2 ½ .
26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

27. It would be a blissful   to visit and revisit the transcendence at the origin of 3 space to have a reach uptil 5 space in the role of origin of 4 space.
28. It is this pair of transcendence step, which firstly takes us from 3 space to 4 space and then from 4 space to 5 space, which becomes the success road map and it is this what is to be followed while the Dhritrashtra is struck uptil first step and Lord helps Arjuna to take the second step.

VII

BASIC POSER OF DHRITRASHTRA

AND REACH OF THE RANGE OF THIS DISCIPLINE OF YOGA

16. The basic poser of Dhritrashtra is as to how Kauravas and Pandavas conducted at the battle field.
17. The reach of this first values range of this Discipline of Yoga is as that Arjuna was in mental state of " ***Vishad***"
18. The in between values range of the comparative strength of the armies on both sides, and how the position has been a movement just before the Biguls and Drums of War cries had started blowing.
19. Shaloka 1 preserves the basic poser of Dhritrashtra.
20. Sanjay during first phase of his narration takes up by way of shalokas 2 to 10 as to the arrays of Commanders on both sides and the respective strengths on both sides.
21. And further as to the ***Shankh Dhwani*** fulfilling the space as indicators of the intensity with which both sides were entering upon the battle.
22. At this stage of narration enters Arjunas initiative as a request with the Lord that the chariot ***(Rath)*** to be positioned at the battle line so that he can have a fresh glimpse of all those who had collected for participation in the battle .
23. Here follows the second phase of narration of Sanjay as to the positioning of the chariot of Arjuna along the battle line in front of Bhishma and Dronacharya and arrays of other Commanders and Arjuna had a fresh glimpse of all those .
24. Here Arjuna enters the scene to continue with his narration and he expresses about his mental state gripped by ***" Vishad"*** and his resolve to withdraw from the battle.
25. Sanjay completes the narration by expressing as to how Arjuna gripped by ***Vishad*** had thrown his bow and sat in the back portion of chariot in a dejected mood of withdrawing from the battle.
26. This five phased narration of Sanjay and Arjuna extended over Shalokas 2 to 20 ½ , 20 ½ to 23, 24 to 27 ½ , 27 ½ to 46 and as shaloka 47 .
27. This way five fold phased narration of values range (19 ½ , 2 ½ , 4 ½, 18 ½, 1) makes it narration by Sanjay of value range (19 ½ + 4 ½ + 1 = 25) and of Arjuna of value (2 ½ + 18 ½ = 21) .
28. This narration as of values range (1, 25, 21) has a further organization value feature.
29. The values triple (1, 25, 21) permits reorganization as (1 x 1, 5 x 5 , 3 x 7).
30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

14. The *Ath* Text is a composition of 3 words running over 7 syllables range.
15. This, as such fulfils Bindu Sarovar with parallel structures format of linear order creation of 3 space of 7 geometries range.
16. With it, there is structural flow of 7 streams from Bindu Sarovar (first component of Om formulation) and this flow with its reach uptil the fourth component makes it the flow range of start with value 7 (as first digit value) and end reach value 4 (as next place value digit) and thereby gives rise to number value " 47" for the structural flow .
17. This structural flow range of number value " 47" manifest as the shalokas range of adhiyaya 1 .
18. The structural flow from the Bindu Sarovar fulfilled with linear order set up , at its end reach at the fourth component transits and transforms in to a spatial order and thereby there being a reach to spatial order 4 space.
19. This transition and transformation as a reach to spatial order 4 space, at 4 space enveloped with in solid boundary of 8 components makes it a reach starting from solid boundary of 8 components as value 8 as at the first digit, and the reach being to 4 space and thereby there being the value 4 for the next place and with it this enrich being of number value " 48".
20. This is a reach as the Pushpika of adhiyaya 1 which is as of a Text of 48 syllables.
21. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
22. It would be blissful to take note that number value 48 permits reorganization as 48 = 2 x 4 x 6 which is parallel to the dimensional value of spatial order dimensional frame of 4 space in the role of dimension of 6 space.
23. One may have a pause here and take note that values triple (2,4,6) is the transcendence values triple of 6 space domain which accepts 4 space domain in the role of dimension and 2 space domain in the role of dimension of dimension .
24. One may have a pause here and take note that this is a reach from number value 47 to number value 48 .
25. One may further have a pause here and take note that Ganita Sutra 1 gives us the values rule " One more than before" .
26. Further the transcendental code values range of the Text of Ganita Sutra 1 follows the transcendence rule of 6 space domain which sequentially takes us from value 6 parallel to 6 domain, to value 4 parallel to 4 space domain, to value 2 parallel to 2 space domain as the first triple steps.

IX

NUMBER VALUES PAIR (47, 48)

13. Numbers values pair (47, 48) also deserve to be chased in reference to numbers values pair (07, 08).
14. This chase also may be glimpsed as a chase of transition and transformation from the reach of number value 7 to number value 8.

15. Number value 7 is of biggest prime numeral of 9 numeral range of 10 place value system.
16. Number value 8 permits reorganization as $8 = 2^3$.
17. This, as such makes 2^3 as the second member of the sequence of cube values with first member being 1^3.
18. Still further it also would be blissful to have a chase of values pair (47,48) parallel to the pair of elements of electronic configuration values pair (47, 48)
19. The transition from silver accepting electronic configuration value 47 to its next element will make a blissful chase to comprehend and imbibe this transition and transformation phenomenon .
20. It would be blissful exercise to chase adhiyaya 1 and adhiyaya 18 as values pair (47,78) parallel to the pair of elements (silver, platinum) (pair of white metals).
21. One may have a pause here and take note that 47 + 78 = 125 = 5 x 5 x 5 brings us face to face with the solid order 5 space in the role of transcendental origin of Creator's space.
22. One may have a pause here and take note that the structural components of 8 cubes as sub cubes of cube come to be 125.
23. This brings to focus the pair of values (2^3, 5^3) coordination parallel to the feature of 2 space accepting 5 geometries range.
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

X

ARJUNA VISHAD YOG

1 Arjuna is Pandava.

2. Pandavas are Kauravas.

3. Like Dhritrashtra, Arjuna as well is withheld because of being struck by the linear order limitation.

4. TCV Arjuna is 19.

5. TCV value 19 is parallel to 19 as position value of Southern Hemi-sphere.

6. Southern Hemi-sphere , is also of the format features of 3 space set up of linear order, though here it is only the 3 dimensional frame of half dimensions being at work.

7. TCV Vishad is 24.

8. Number value 24 permits organization as 3 x 8 .

9. As such Arjuna is held up uptil the solid boundary and is in delusion state of mind about the spatial order domain enveloped with in solid boundary.

10. TCV Yoga is 12.

11. TCV Arjun Vishad Yoga is 19 + 24 + 12 = 55.

12. It is this same value reach at both digits which is the poser as well as the answer of Arjun Vishad Yoga.

XI

TRANSITION FROM ARJUN VISHAD YOGA TO SANKHYA YOGA

15. The transition from adhiyaya 1 to adhiyaya 2 of Srimad Bhagwat Geeta is the transition from the Discipline of Arjun Vishad Yoga to Sankhya Yoga.
16. One may have a pause here and take note that simple English rendering for Sankhya is Number value .
17. Sankhya here is being approached as the battle field.
18. It is this what is to be learnt as to how Sankhya is Yoga.
19. It shall be bringing us face to face with the pair of establish processing processes namely Sankhya Nishtha and Yoga Nishtha.
20. Vedic systems accept this pair of established processing processes.
21. This pair of established processing processes run parallel to each other.
22. These complement and supplement each other at each processing step.
23. Sankhya (Number values) presumes the existence of geometric format.
24. Yoga Nishtha (Geometric formats) presumes the existence of numbers values.
25. The transition from Arjuna Vishad Yoga as to the transition and transformation for linear order 3 space to spatial order 4 space, is to be transited in to Sankhya Yoga, means a reach for dimensional order along the artifices of numbers formats.
26. It is this transition and transformation which is awaiting for the students of Vedic Mathematics, Science & Technology completing their understanding and imbibing of the organizational format of adhiyaya 1 of Srimad Bhagwat Geeta and getting ready for initiation of the chase of organization format of adhiyaya 2 of Srimad Bhagwat Geeta .
27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
28. It would be a blissful exercise to visit and revisit , time and again the organization format features of the text of adhiyaya 1 of Srimad Bhagwat Geeta .

XII

ONE SHALL UPTO DATE ONE'S TCV DICTIONARY

5. One shall upto date one's TCV dictionary.
6. At every revisit to adhiyaya 1 , one shall also revisit one's TCV dictionary and upto date the same as per the new values being comprehended and appreciated during revisit.
7. At each revisit, one shall also simultaneously revisit an up to date one's TCV dictionary.
8. One shall make elaborated notes beneath each entry of TCV dictionary taking that these notes are reflection of one's comprehension of the values of these entries.

SANKHYA YOG

1

ADHIYAYA-2 TEXT

12.   Adhiyaya 2 of Srimad Bhagwat Geeta is about Sankhya Yoga.
13.   Adhiyaya 2 text is a scripture of 72 shalokas.
14.   Divine dialogue about Sankhya Yoga Discipline values is expressed as 7 ***Uvachas.***
15.   Dialogue opens with shaloka 1 of Sanjay .
16.   Shalokas 2 & 3 are of Shri Bhagwan.
17.   Shalokas 4 to 8 are of Arjuna.
18.   Shalokas 9 and 10 are of Sanjay.
19.   Shalokas 11 to 53 are of Shri Bhagwan.
20.   Shaloka 84 is of Arjuna.
21.   And Shalokas 54 to 72 are of Shri Bhagwan.
22.   This makes this dialogue as of 3 shalokas of Sanjay, 6 shalokas of Arjuna, 63 shalokas of Shri Bhagwan.

II

TRANSITION FROM ADHIYAYA 1 TO ADHIYAYA 2

13.   Adhiyaya 1 is a diaglogue of 6 Uvachas while adhiyaya 2 is a dialogue of 7 Uvachas.
14.   Adhiyaya 1 is a dialogue of Dhritrashtra, Sanjay and Arjuna.
15.   Adhiyaya 2 is a dialogue of Sanjay , Arjuna and Shri Bhagwan.
16.   Adhiyaya 1 Uvachas are of frequency values (1,2,3).
17.   Adhiyaya 2 Uvachas are of frequency values (2,2,3)
18.   Adhiyaya 1 is a scripture of 47 shalokas.
19.   Adhiyaya 2 is a scripture of 72 shalokas.
20.   Pushpika Adhiyaya 1 is a scripture of 48 syallables.
21.   Adhiyaya 2 is a scripture of 45 syallables.
22.   Adhiyaya 1 is the Discipline of Arjuna Vishad Yoga.
23.   Adhiyaya 2 is the Discipline of Sankhya Yoga.
24.   The transition from Adhiyaya 1 to Adhiyaya 2 as such permits chase in terms of pair of values:
       i)   Uvacha values pair (6,7).
       ii)   Shalokas values pair (47, 72)
       iii)   Pushpika syllables pair (48, 45).

20. Values triple (3,6,63) as such is of the feature that values 3 and 6 are marking their presence prominently.
21. 3 space permits split as a pair of 3 dimensional frames of half dimensions of opposite orientations.
22. 3 fold dimensions lead to 6 half dimensions.
23. Values pair (3,6) in Devnagri script constitute a reflection pair of forms, frames and formats.
24. This reflection pair for frame and format of values pair (3,6) is parallel to the split organization of a 3 dimensional frames in to a pair of 3 dimensional frames of half dimensions of opposite orientations, with which the first 3 dimensional frames of half dimensions accept association of number value 3 while the second 3 dimensional frames of half dimensions of opposite orientations accept association of value 6.
25. One may have a pause here and take note that the numbers pair (3,6) as such leads to organization of number value 36 , as well as of number value 63.
26. The organization format of number value 36 , as it is is the split and placement of pair of 3 dimensional frames of half dimensions, with the first 3 dimensional frames of value 3 accepting placement at 10 place value system and second 3 dimensional frames of half dimensions of opposite orientation accepting association of value 6 getting placement at unit place value of 10 place value system.
27. One may have a pause here and take note that the numbers pair (01, 10) as well as (10, 01) constitute a pair of reflection pairs.
28. It is this reflection pairing shall be leading us to (10, 01,10) as a double reflection pair synthesis .
29. It is like, firstly having a reach from object to image and secondly to have a reach from image to object again.
30. It is a reach for a *Bimb* **and** of *Pritibimb. .*
31. This double reflection pairing synthesis phenomenon can be glimpsed along the format of a square as a set up of 4 quarter squares and a reach along North-East diagonals.
32. This , that way shall be bringing us face to face with the transition from linear order processing format of adhiyaya 1 to spatial order processing of adhiyaya 2 .
33. One may further have a pause here and take note that it also shall be helping us glimpse the transcending range flow from Bindu Sarovar reaching uptil Swastik Pada and transcending and manifesting with in Pushpika at the seat of transcendental origin (5 space) as origin of Creator's space (4 space).
34. The 5 steps long transcendence range , as linear order range, shall be , a step ahead, leading to a pair of transcendence ranges of 5 steps each and it as such shall be manifesting 5 x 5 format.
35. One may have a pause here and take note that it will help us comprehend and glimpse the organization 72 = 47+25.
36. Further the pair of reflection synthesis , also will bring us face to face with the organization of number value 63.
37. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

38.   It would be a blissful exercise to re-chase above organization format features of text of adhiyaya 2 of Srimad Bhagwat Geeta .

IV

SAANKHYA YOGA

20.   Formulation Saankhya accepts transcendental code value 19.
21.   Formulation Yoga accepts transcendental code value 12.
22.   The formulation Saankhya Yoga accept transcendental code value 19+12 = 31.
23.   The formulation Sankhya accepts transcendental code value 18.
24.   Number value 18 accepts reorganization as 18 = 3+4+5+6.
25.   This organization 18 = 3+4+5+6, is parallel to quadruple values (3,4,5,6) which is further parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5.
26.   One may have a pause here and take note that number value 18 is of middle placement of values triple (17,18,19) .
27.   Values pair (17,19) is parallel to placement values of Northern and Southern Hemi-spheres.
28.   With it, number value 18 becomes the value of centre of the sphere with its split as of Northern and Southern Hemi-sphere of placement values 17 and 19 respectively .
29.   The chase of value 18 as such is going to be a chase along the format of origin seat .
30.   Origin seat is a compactified seat of whole range of origin.
31.   4 space plays the role of origin of 3 space.
32.   With it, during split of 3 space (of a 3 dimensional frames, and of a sphere) there is going to be a release of 4 space with 5 space as its origin.
33.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
34.   It would be a blissful exercise to chase quadruple values (3,4,5,6) as a pair of outer and inner organizations of value 3+6 = 4+5 = 9.
35.   One may have a pause here and take note that the shalokas range of Lord is 63 while the Pushpika of adhiyaya 2 is the organization of 45 syllables.
36.   One may further have a pause here and take note that   the formulations "**Deh" and " Dehi**" are of transcendental code values 22 and 25 respectively and that this pair of values (22,25) are the end values of quadruple (22,23, 24,25) and same leads to internal and external organization of value 47 each.
37.   And it would help us reach at transition from the values range of 47 shalokas of adhiyaya 1 and of 47 + 25 shalokas range of adhiyaya 2 as the internal arrangement of value 23 + 24 which shall be enveloping origin of transcendental surface of value 5 x 5.
38.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

TRANSCENDENCE FROM VALUE 48 TO 45

15.   Values pair (48, 45) , is the end values pair of quadruple values (48,47,46,45).

16. This values pair (48,45) is parallel to transcendental code values of Pushpika of Adhiyaya 1 of 48 syllables and of Pushpika of adhiyaya 2 of 45 values.

17. The summation value 48 + 45 = 93 = 3 x 31 , as such brings us face to face with the solid order of the transcendental domain (5 space domain) .

18. The value 48 permits reorganization as 48 = 2 x 4 x 6, a transcendence range with in 6 space domain.

19. The value 45 permits reorganization as 45 = 1+2+3+4+5+6+7+8+9, which is parallel to Sathapatya Measuring Rod of 9 space domain.

20. One may have a pause here and take note that 6 space as dimension leads uptil 9 space as origin.

21. Further as that value 48 is parallel to reach from solid boundary of 8 components to 4 space domain of hyper cube 4 .

22. The value 45 is parallel to a reach from 5 space as origin of 4 space to 4 space domain.

23. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

24. It would be a blissful exercise to rechase the above organization format features.

25. It would be blissful to chase the organization of Pushpika of adhiyaya 1 as a reach from solid boundary of 8 component to 4 space domain of hyper cube 4

26. Further it would be very blissful to chase Pushpika of adhiyaya 2 as a transcendence from transcendental origin (5 space as origin of 4 space) to 4 space domain of hyper cube 4 .

27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

28. It would be blissful to chase the transition from Pushpika of adhiyaya 1 to Pushpika of adhiyaya 2 .

VI

ARJUN VISHAD YOG TO SAANKHYA YOG

1. Arjuna Vishad has been that   Arjuna could not comprehend the existence of " Dehi" of independent values than that of " Deh" .

2. It has been so as that he could not glimpse the differences values range of Mann and Atma .

3. This has been so as that Arjuna could not distinguish between the placement format features of Northern and Southern Hemi-sphere.

4. This has been so as Arjuna could not distinguish between the first and second 3 dimensional frames of half dimensions split of 3 dimensional frames of full dimensions.

5. It further has been so as Arjuna could not distinguish between a reach from object to image and a reach from image to object again.

6. This has been so as Arjuna has been accepting sequential progression of linear order and was not comprehending spatial order of the existence phenomenon.

7. This has been so as the Arjuna was not of mental state to approach numbers values progression accepting geometric formats of Sathapatya Measuring Rod presided by Lord Vishnu and measure of Sathapatya Measuring Rod being presided by Lord Brahma, 4 Head Lord, Creator of the Supreme .

8. This was so as Arjuna was not aware of Creator's space (4 space) format of our existence phenomenon and that the whole range of creations being four fold manifestation layers along the format of idol of Lord Brahma.

9   As such Arjuna has to be exposed by Lord Krishna to Saankhya Yoga.

10. Students of Vedic Mathematics, Science & Technology shall initiate themselves by dissolving their 3 space linear order mental state and to acquire spatial order Creator's space (4 space) format mental state.

11. One shall follow the enlightenment path of Lord Brahma himself meditating and with the grace of transcendental Lord multiplying as 10 Brahmas.

12. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

13. One shall thoroughly comprehend and fully appreciate the format of idol of Lord Brahma being parallel to the format of hyper cube 4.

14. One shall approach cube as hyper cube 3 manifesting along hyper cube 4 format as a four fold manifestation layer (1,2,3,4) with spatial order (4 space) playing the role of origin of 3 space and because of it 3 dimensional frames splitting into a pair of 3 dimensional frames of half dimensions of opposite orientations.

15. The split of a sphere into a pair of hemi-sphere and release of origin and hemi-spheres getting placements with placement value 17 & 18 respectively and the placement of origin being at the middle and being of value 18, which accepts reorganization as 18 = 3+4+5+6 which is parallel to four fold manifestation layer of hyper cube 5 .

VII

CREATOR'S SPACE

45. Creator's space (4 space) is of different format and features than that of 3 space.
46. 3 space is a linear order space while 4 space is a spatial order space.
47. 3 dimensional frames is a set of 3 linear dimensions while 4 dimensional frame is a set of quadruple spatial dimensions.
48. With in 4 space, solids have a degree of freedom of motion.
49. With in 3 space, a solid gets fixed in a static state in terms of its 3 dimensional frame.
50. The space in which we are existing is not a 3 dimensional space as here we see solids moving freely.

51. One may have a pause here and take note that while one sits in a room, its boundary walls, floor and roof, condition the mind and make it of a mental state as if the space is a 3 dimensional space while in fact it is not .

52. While one is sitting in a room, one shall pose to oneself as to if the room is made as large as possible whether that will exhaust the space outside as well.

53. Further one shall come out of a room and have a fresh visit at the room from outside and see the limitation of the set up of the room.

54. Soon one shall be dissolving conditioning and the mental state of prejudices of the room walls about a 3 dimensional frame for the space, and slowly one shall be conscious of the higher degree of the space in which we are existing.

55. One may have a pause here and approach this situation from another view point.

56. A moving point traces one space format.

57. A moving line traces a 2 space format.

58. A moving surface traces a solid format.

59. And a moving solid traces 4 space format.

60. One may further have a pause here and have a fresh look at the set ups of interval/square and cube.

61. It would come to focus that interval has two end points.

62. Square has 4 boundary lines.

63. Cube has 6 surfaces.

64. And logically, at next step 4 space body (hyper cube 4) shall be having solid boundary of 8 components.

65. One space has a single dimension of value of minus one space.

66. Two space has a pair of dimensions of value of zero space.

67. Three space has 3 dimensions of value of one space.

68. A step ahead 4 space has four dimensions of 2 space value each.

69. Interval has 1 space content as its domain, 0 space content as its boundary, -1 space content as its dimension and the pair of orientations neutralized but remain of independent placements and roles with in 2 space as origin.

70. This makes interval as hyper cube 1 of four folds (-1 space as dimension , 0 space as boundary, 1 space as domain and 2 space as origin).

71. A step ahead square is hyper cube 2 of four folds (0 space as dimension , 1 space as boundary, 2 space as domain, 3 space as origin).

72. Cube is hyper cube 3 of four folds (1 space as dimension , 2 space as boundary, 3 space as domain, 4 space as origin).

73. hyper cube 4 is of four folds (2 space as dimension , 3 space as boundary, 4 space as domain, 5 space as origin).

74. With in 4 space, there may be a chase in terms of interval, square, cube and hyper cube 4 .

75. Cube with in hyper cube 4 acquires static as well as dynamic state.

76. The structural set up of cube , as it is , is providing geometric envelop for the space consisting of 8 corner points, 12 edges, 6 surfaces making it a structural set up of 26 constituents.

77. These 26 constituents together with volume, 3 dimensions and origin make it a set up of 31 components set up.

78. One may have a pause here and take note that number value 31 permits organization as (1+2+3+4+5) + (1) + (1+2+3+4+5) which is parallel to synthesis of a pair of linear order transcendence ranges.

79. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

80. It would be a blissful exercise to re-chase above format features and to comprehend , appreciate and imbibe the format features of Creator's space (4 space) and the structural organization of cube with in 4 space.

81. One may further have a pause here and take note that   4 space is a spatial order space and 3 dimensional frame permits a split with in 4 space as a pair of 3 dimensional frames of half dimensions of opposite orientations.

82. Here It would be relevant to note that 0 space plays the role of dimension of 2 space and 2 space itself plays the role of dimension of 4 space and 4 space plays the role of dimension of 6 space.

83. Still further as that $2+2 = 2 \times 2$, $(-2) \times (-2) = 4$.

84. Still further $0+0 = 0 \times 0 = (-0) \times (-0) = 0$; and that pair of 0 space dimension constitute a dimensional frame of 2 space. .

85. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

86. One may further have a pause here and take note that   5 space plays the role of origin of 4 space while 4 space plays the role of boundary of 5 space and the creative boundary (4 space as boundary) of transcendental domain (5 space) is of 10 components and thereby the creative boundary manifest 10 place value format.

87. One may further have a pause here and take note that   4 space accepts 9 geometries range and creative boundary of transcendental domain is of 5 components and with it 10 place value system accepts 9 numeral range..

88. One may have a pause here and take note that this settles the format for Ganita Sutra 2 " Nikhilam Navascha Charmam Dashta"/ all from 9 and last from 10.

VIII

NA-HA-ABHI KARAM NASHO-ASTHI

1. Simple English rendering for "**NA-HA-ABHI KARAM NASHO-ASTHI**

" is that the sequence order is not destroyed .

15. TCV of formulation NA is "9"

16. TCV of formulation HA is "11".

17. TCV of formulation ABHI is "11"\

18. TCV of formulation Karam is "13"

19. One may have a pause here and take note that above values lead us to as paired steps (9,11) and (11, 13).

20. This further leads us to ($2 \times 4 + 1$), ($2 \times 5+1$) and ($2 \times 5+1$, $2 \times 6+1$) .

21. It further brings us face to face with 9 geometries range of 4 space, 11 geometries range of 5 space and 13 geometries range of 6 space.

22. Still further it also brings us face to face with values pair (9,11) being parallel to the format (9 space as dimension , 11 space as domain).

23. Likewise the values pair (11,13) brings us face to face with the format (11 space as dimension , 13 space as domain).

24. Still further it also would be blissful to take note that the chase of above quadruple values (9,11,11,13) as triples (9,11,11) and (11,11,13) shall be bringing us face to face with dimensional synthesis rule:

   i)   (-9, -11, -11) is parallel to synthesis of pair of dimension (-11,-11) synthesizing as space domain (-9).

   ii)   Still further the values triple (11,11,13) is parallel to the dimensional synthesis value of pair of dimensions (11,11) synthesizing domain (13).

25. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.
26. It would be a blissful exercise to re-chase the dimensional synthesis rule as well as the sequential formats of ranges of geometries of consecutive dimensional spaces.
27. All these features deserve to be comprehended well and to be thoroughly appreciated to imbibe Saankhya Yoga as chase of numbers values along geometric format of Sathapatya Measuring Rod .

IX

TCV DICTIONARY AND ILLUSTRATIVE EXERCISES

21. One shall up to date TCV dictionary .
22. The entries of the text of adhiyaya 2 be included in the TCV dictionary.
23. One shall also analyst illustrative exercises to comprehend the chase of numbers values along geometric formats.
24. The formats features of Sathapatya Measuring Rod to be enlisted and tabulated .
25. Hyper cubes 1 to 6 be specifically chased one by one , for its distinct format features and corresponding numbers values for their dimension , boundary, domain and origin folds.
26. Also the dimensional frames of repective spaces be chased specifically for their geometric formats and features as well as for their corresponding numbers values.
27. Likewise the geometric envelops of hyper cubes be also chased specifically for their geometric format features as well as for their corresponding number values.
28. The structural set ups of hyper cubes be enlisted and tabulated hyper cube-wise .
29. One shall glimpse the format features of Lord Vishnu as the presiding deity of Sathapatya Measuring Rod .
30. Further one shall glimpse the format features of Lord Brahma, 4 Head Lord, Creator of the Supreme, being the presiding deity of the measure of the Sathapatya Measuring Rod .
31. One shall glimpse transcendental domain features flow along the format of Sathapatya Measuring Rod .
32. Further one shall glimpse the format features of transcendental Lord Shiv, 5 Head Lord, being the presiding deity of the transcendental domain features.
33. Still further one shall glimpse the Divya Ganga Flow through the artifices of sole syllable Om.
34. One shall specifically glimpse the format features of Bindu Sarovar.
35. Further one shall glimpse the format features for Ardh Matra.
36. Still further one shall glimpse the format features of Tripundram.
37. Still further one shall also glimpse the structural format of Swastik Pada.
38. One shall also glimpse the Divya Ganga Flow from the Bindu Sarovar and its reach uptil second, third and fourth quarters and further its transcendence and manifestation with in and as Pushpika accepting transcendental origin.
39. One shall regularly up to date one's TCV dictionary .
40. One shall fully elaborate all the entries of one's TCV dictionary.

X

ELECTRONIC CONFIGURATION VALUE 72

5   It would be a blissful exercise to chase element accepting electronic configuration value 72 .

6   One shall chase this format along the format of hyper cube 6 .

7   One may have a pause here and take note that hyper cube 6 accepts transcendental boundary (5 space as boundary) of 12 components and the transcendental boundary as such get fixed in terms of 6 x 12 = 72 coordinates.

8   It would be a blissful exercise to simultaneously chase elements of electronic configuration values (71, 72 & 73).

THREE FOLD DIVYA GANGA FLOW

ALONG SOLE SYLLABLE OM

20. Divya Ganga Flow manifested format of adhiyaya 1 of Srimad Bhagwat Geeta .
21. It has been a 7 streams flow from Bindu Sarovar and same reached uptil Swastik Pada.
22. And thereafter the same transcended and manifested as and with in Pushpika.
23. Pushpika is of 4 space domain format.
24. It is parallel to the format of hyper cube 4 .
25. It has transcendental (5 space) origin fold.
26. With in Pushpika of adhiyaya 1 is a reach from solid boundary of 8 components to 4 space domain.
27. With it, the transcendence takes place from transcendental origin (5 space as origin of 4 space) in to 4 space domain .
28. With it, the transcendence flow becomes of the features of transcendence and descendance from the second quarter (Ardhmatra) component of Om formulation.
29. One may have a pause here and take note that at the initial stage there has been a Divya Ganga Flow from with in Bindu Sarovar (the first component of Om formulation).
30. Now at the subsequent stage, the transcendence (and ascendance) is from the second component of Om formulation).
31. Here the transcendence , as ascendance is from second quarter (Ardhmatra) of number value (2) and the same follows 7 streams above (number value 7).
32. It is parallel to 72 shalokas range of adhiyaya 2.
33. Further simultaneously there is transcendence from the second and third components of Om formulation, for their reach uptil the fourth quarter.
34. This as such goes parallel to numbers values 43 and 42 as of 43 and 42 shalokas ranges of adhiyayas 3 and 4 respectively of Srimad Bhagwat Geeta .
35. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
36. It would be a blissful exercise to sequentially chase the Divya Ganga Flow and glimpse manifesting of shalokas ranges of adhiyaya 2, 3 and 4 respectively.
37. It would further be a very blissful exercise to glimpse the transition from the format of Pushpika of adhiyaya 1 to the Pushpikas of adhiyayas 2,3 & 4.
38. Likewise there shall be a chase of the **ATH** parts of the text of adhiyayas 1,2,3 & 4.

TRANSCENDENCE FROM THE TRANSCENDENTAL ORIGIN OF PUSHPIKA

10. The Divya Ganga flow through Bindu Sarovar and reach uptil Pushpika is of manifestation format features.

11. The transcendence from transcendental origin of Pushpika and reach through the artifices of Om formulation is of transcendence format features.

12. One may have a pause here and take note that the transcendence format features manifest Saamved Samhita .

13. As such , the advance students and scholars of Vedic Mathematics, Science & Technology may simultaneously take up the chase of organization format of Saamved Samhita as well.

14. It is this feature of Vedic systems which deserve to be comprehended well and to be thoroughly appreciated for their complete imbibing to have deep insight and enlightenment of two fold Divya Ganga Flow format, firstly from Bindu Sarovar and its reach uptil Pushpika, and secondly as transcendence from the transcendental origin of Pushpika and reach back through the artifices of Om formulation.

15. One may have a pause here and take note that Divya Ganga Flow from Bindu Sarovar full of Brahman domain structures of value 9 , flows as 7 streams, 3 streams and 1 steam.,

16. This gives a format of value 7 + 3 + 1 = 11 for the coverage of the artifices of Om formulation.

17. One may have a pause here and take note that the quadruple values (9,7,3,1), has a two fold reach at the middle value 5 .

18. It is this two fold approach to the transcendental domain at the middle which is the central core of the transcendence phenomenon of the reach of Vedic System.

KARAM YOG

I

FORMULATIONS KARAMA & YOGA

8.   Formulation Karama accepts transcendental code value 14.
9.   Formulation Yoga accepts transcendental code value 12.
10.   Values pair (14, 12) is parallel to format (14 space as domain, 12 space as dimension).
11.   Values pair (14, 12) accepts reorganization as (2 x 7 , 2 x 6).
12.   This organization (2 x 7 , 2 x 6) is parallel to 14 boundary components of hyper cube 7 and 12 boundary components of hyper cube 6 respectively.
13.   Summation value 14 + 12 = 26 permits reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 8.
14.   Number value 14 accepts reorganization as 14 = 2+3+4+5, which is parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4.

II

HYPER CUBE 4 FORMAT

20.   Hyper cube 4 format is a four fold manifestation layer (2,3,4,5).
21.   Hyper cube 4 is representative regular body of 4 space manifesting with in 4 space itself along its creation format of features of idol of Lord Brahma, 4 Head Lord and Creator of the Supreme and presiding deity of Creator's space (4 space).
22.   Lord Brahma is a 4 Head Lord.
23.   Each head of Lord Brahma is equipped with a pair of eyes.
24.   Lord Brahma sits gracefully on the lotus seat of 8 petals .
25.   With in cavity of the heart of Lord Brahma is the seat of transcendental Lord Shiv.
26.   Lord Brahma meditates with in his own cavity of heart upon transcendental Lord Shiv and with the grace of transcendental Lord Shiv, Brahma multiplies as 10 Brahmas.
27.   These features of idol of Lord Brahma manifest creation format with in Creator's space.
28.   Idol of lord Brahma as well manifests along this very format.
29.   This format is parallel to the format of hyper cube 4.
30.   The spatial order (2 space in the role of dimension) is parallel to pair of eyes in each head of Lord Brahma.
31.   3 space plays the role of boundary of hyper cube 4 and it is synthetic set up of 8 components which is parallel to lotus seat of 8 petals of Lord Brahma.
32.   4 space content manifests as domain fold of hyper cube 4 and it is parallel to domain which permits its expression with in a four dimensional frame of spatial order parallel to 4 Heads of Lord Brahma equipped with a pair of eyes.

33. 5 space plays the role of transcendental origin of hyper cube 4 and same is parallel to the seat of transcendental Lord Shiv with in the cavity of heart of Lord Brahma.

34. The Lord Brahma sits gracefully upon his lotus seat and meditates upon the transcendental Lord with in cavity of his own heart and acquires grace of transcendental Lord and multiplies 10 folds.

35. It is the *Karma* attainment.

36. It is the *Pursharth.*

37. Lord Brahma by his *pursharth Karma* acquires the grace of transcendental Lord Shiv and goes transcendental as 10 Brahmas of the format and features of creative boundary (4 space as boundary) of transcendental domain (5 space as domain) of 10 components.

38. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

TRANSCENDENCE FROM MANIFESTED CREATION FORMAT

14. Permissibility of transcendence from the four fold manifested creation format of hyper cube 4 to manifested four fold manifested format of hyper cube 5 is the format feature which deserve to be comprehended well and to be thoroughly appreciated for its complete imbibing to acquire deep insight and enlightenment above this phenomenon .

15. Transcendental Lord Shiv is a 5 Head Lord .

16. In each head of Lord Shiv is equipped 3 eyes.

17. Lord Shiv has 10 beautiful arms.

18. lord Shiv meditates upon Lord Vishnu having a self referral seat with in the cavity of heart of Lord Shiv.

19. With the grace of Lord Vishnu, transcendental Lord becomes 12 fold adityas (Suns).

20. These features of idol of transcendental Lord Shiv are parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5 .

21. 3 space plays the role of solid dimension of 5 space .

22. It is parallel to each head of Lord Shiv being equipped with 3 eyes.

23. 4 space plays the role of creative boundary of transcendental domain (5 space) and it is a set of 10 components parallel to Lord Brahma multiplying as 10 Brahmas with the grace of transcendental lord Shiv.

24. 5 space contents manifest as domain fold of hyper cube 5 with in a solid dimensional frame of 5 dimensions parallel to the 5 Heads set up of idol of Lord Shiv equipped with 3 eyes in each Head.

25. 6 space plays the role of origin of hyper cube 5 parallel to seat of self referral Lord Vishnu, the presiding deity of 6 space, with in cavity of heart of transcendental Lord Shiv.

26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IV

REACH FROM HYPER CUBE 4 TO HYPER CUBE 5

11. Students of Vedic Mathematics, Science & Technology shall glimpse the format features of hyper cubes 4 and 5 and to imbibe their values for reach from hyper cube 4 to hyper cube 5.
12. This is going to be the reach from the format features of idol of Lord Brahma to the format features of idol of Lord Shiv.
13. It is going to be a reach from four fold manifestation layer (2,3,4,5) to the format features of four fold manifestation layer (3,4,5,6).
14. It is going to be a reach from spatial order (2 space in the role of dimension of 4 space) to solid order (3 space in the role of dimension of 5 space).
15. Further it is going to be a reach from solid boundary (3 space in the role of boundary of 4 space) to creative boundary (4 space in the role of boundary of 5 space).
16. Further it is going to be a reach for 4 space content lumps manifesting with in a spatial order dimensional frame of 4 dimensions to 5 space content lump manifesting with in solid dimensional frame of 5 dimensions.
17. Further it is going to be a reach from transcendental origin (5 space as origin of 4 space) to self referral origin (6 space as origin of 5 space).
18. Further it is going to be a reach from summation value 14 = 2+3+4+5 to the summation value 18 = 3+4+5+6 .
19. It would be a blissful exercise to enlist formulation accepting transcendental code value 14.
20. Further It would be a blissful exercise to enlist formulation accepting transcendental code value 18.

V

SHALOKA 3 OF ADHIYAYA 3

18. Students of Vedic Mathematics, Science & Technology shall glimpse the values of shaloka 3 of adhiyaya 3 .
19. Here is preservation of the enlightenment as that Two established processing processes (*NISHTHA)* of Vedic system are (1) *Saankhya Nishtha* and (2) *Yoga Nishtha*.
20. Further the formulation (*ANAGH*) of format features of the order of Lord himself , as well deserve to be properly glimpsed and to be appreciated and to be fully imbibed for its values and features here in the context of *Saankhya Nishtha and Yoga Nishtha.*
21. One may have a pause here and take note that the formulation *Ghan* means "Cube/Solid" .
22. The formulation *ANAGH* brings us face to face with the hyper cube format, features and values.
23. The formulation *" LOK"* which means dimensional space, as well deserve to be glimpsed for its format, values and features in reference to format, values and features of hyper cube as well as in reference to and in the context of *Saankhya Nishtha and Yoga Nishtha.*
24. One may have a pause here and take note that formulation *" LOK"* accepts transcendental code value 14.
25. The students of Vedic Mathematics, Science & Technology shall have a pause here and glimpse and re-glimpse the enlightenment preserved as shaloka 3 of adhiyaya 3 .
26. It shall be bringing to focus , amongst others, the following prominent features:
    i) Chase is to be of dimensional spaces *(LOKAS)*
    ii) This chase is to be with in Creator's space (4 space) along hyper cube 4 format.

iii)   Chase is to be as per *Yoga Nishtha and Saankhya Nishtha*

27.   One may have a pause here and take note that *Saankhya Nishtha* is processing in terms of artifices of numbers availing geometric formats.

28.   *Yoga Nishtha* is the processing in terms of dimensional frames availing artifices of numbers.

29.   With it the chase of number values along geometric formats, and chase of geometric formats along number values , makes it a inter –coordinated simultaneous processing steps progressing parallelly for number values as well as for dimensional frame.

30.   One may have a pause here and take note that the formulation Vidya accepts transcendental code value 18 which is parallel to quadruple values (3,4,5,6) which further is parallel to four fold manifestation layer of hyper cube 5.

31.   The formulation *Karma* accepts transcendental code value   14 which is parallel to quadruple values (2,3,4,5) which is further parallel to four fold manifestation layer (2,3,4,5) of hyper cube 4 .

32.   One shall visit and revisit the text of shaloka 3 of adhiyaya 3 .

33.   One shall glimpse the enlightenment preserved here as that Saankhya Nishtha is taken as values of knowledge path, while the Yoga Nishtha is taken as values of *Karma* path.

34.   One may further have a pause here and take note that this consecutive hyper cubes 4 and 5 paths coordination, in a way will at a step ahead shall be taking us to the pair of hyper cubes 5 and 6 path as *Karma and Giyan* Path , and accordingly it is going to be a sequential reach from *Karma to Giyan* and *Giyan* as Karma and ahead again to *Giyan*, and the process to continue.

VI

NISHKAAM BHAV AND SARV SANKALP ABHAV

14.   Students of Vedic Mathematics, Science & Technology shall glimpse the enlightenment values of following pair of values and virtues :
       1. *Nishkaam Bhav*
       2. *Sarv Sankalp Abhav*.

15.   The formulation *Nishkaam Bhav* accepts transcendental code value for formulation *Nishkaam* as 16 + 13 = 29 and for formulation *Bhav* is accepted transcendental code value 18.

16.   The formulation *Sarv Sankalp Abh*av accepts transcendental code value for *Sarv* as 14, for *Sankalp* as 26 and for *Abhav* as 19 .

17.   It would be a very blissful exercise to glimpse the values formats of number values 1. (16+13) 2. (18) 3. (14)   4 (26)   5 (19)

18.   The number value (16+13) is parallel to the organization of 16 Ganita Sutras and 13 Ganita upsutras.

19.   The summation value 16+13 = 29 is parallel to the transcendental code value   for formulation Brahma.

20.   Number value 18 is parallel to four fold manifestation layer of hyper cube 5.

21.   The number value 14 is parallel to four fold manifestation layer of hyper cube 4 .

22.   Number value 26 is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 .

23. Number value 19 is parallel to the placement value of Southern Hemi-sphere.
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
25. One shall glimpse again and again the virtues of the values of the above pair of formulations.
26. It would be a blissful exercise to enlist and tabulate the formulation accepting transcendental code value as above 1. (14,) 2. (18) 3. (19) 4. (26) 5. (29)

VII

CHASE OF FORMULATION OF ADHIYAYA 3

5. The text of adhiyaya 3 from its shaloka 1 to shaloka 43 together with the **ATH** and Pushpika, including *Uvachas* sequence deserve to be chased formulation-wise as these are availed by the text.
6. The enlistment of these formulations shall, at the next step shall be an exercise of reaching at the transcendental code value of these formulations.
7. Once the transcendental code values of the formulations stand reached at, it shall make a phase and stage of further chase of these values in respect of the geometric formats accepted by these formulations.
8. With a reach at the geometric formats, parallel to transcendental code values , a stage would reach when the values of these format features to be chased further for the underline basic values and virtues of Vedic Mathematics, Science & Technology at work here.

VIII

LEARN TO REACH AT TRANSCENDENTAL ORIGIN

21. Students of Vedic Mathematics, Science & Technology shall learn to reach at transcendental origin(5 space as origin) of Creator's space (4 space domain)
22. With in 4 space , 3 space bodies have a degree of freedom of motion.
23. 12 edged cube is the representative regular body of 3 space.
24. With in Creator's space (4 space) 12 edged cube manifests an additional edge i.e. 13th edge along its degree of freedom of motion path.
25. This 13th edged cube is hyper cube 4 , a 4 space body and it swaps 4 space domain .
26. It in a static state leads 13th edge to the origin of 4 space domain.
27. Origin of 4 space is the transcendental origin as 5 space plays the role of origin of 4 space.
28. 5 space domain is a solid order domain as 3 space plays the role of dimension of 5 space.
29. The solid dimensional frame is a set up of 5 solid dimensions and thereby it leads to dimensional value as 3 x 5 = 15 .
30. With it, the 13th edge as value 13 gets coordinated with transcendental domain in the role of origin manifesting its expression with in a dimensional frame of value 15 .
31. This leads to values pair (13, 15) of the format of (13 as dimension , 15 as domain).
32. The summation value 13+15= 28 is parallel to transcendental code value of formulation Braham.
33. Number value 13 is parallel to transcendental code value 13 of formulation *Yagya*.
34. It is also parallel to the transcendental code value of formulation *Akshara.*
35. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

36. It would be very blissful exercise to glimpse the above format features of chase with in 4 space domain in terms of 13th edge for a reach uptil transcendental origin fixed as transcendental domain point with in a solid order dimensional frame of 5 dimensions of dimensional value 15.
37. One may have a pause here and take note that 4 space is a spatial order space as 2 space plays the role of dimension of 4 space.
38. With it, the 13th edge, as such shall be accepting a spatial format (2 space format for the 13th edge).
39. One may further have a pause here and take note that this spatial format for 13th edge as such make it of value 2 and thereby the value for all the edges would be 14 which is parallel to the four fold manifestation layer split for hyper cube 4 itself.
40. Still further as that this value (14) together with the value (15) of solid dimensional frame of the transcendental origin shall make a value 14+15=29 which is parallel to the transcendental code value of formulation Brahma.

IX

FORMULATION PRAKARTI

20. The formulation *Prakarti* accepts transcendental code value 18.
21. Number value 18 permits reorganization as 18 = 3 +4+5+6 which is parallel to four fold manifestation layer of hyper cube 5 .
22. 6 space plays the role of origin of hyper cube 5 .
23. 6 space during transcendence with in 5 space domain, as 6 space in a dynamic state shall be creating a manifestation layer (6,7,8,9) of summation value 30.
24. Number value 30 = 6+7+8+9 is parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 .
25. One may have a pause here and take note that *Prakarti* is full of *Guna*.
26. Transcendental Code Value of formulation Gun is 14.
27. It is this inter-relationship of *Prakarti and Guna* which deserve to be glimpsed well .
28. This coordination and relationship of *Prakarti and Guna* deserve to be fully appreciated .
29. This appreciation may be in terms of numbers values pair (18,14).
30. It shall be bringing us face to face with the formats of hyper cube 5 and hyper cube 4 respectively.
31. One may have a pause here and take note that the four fold manifestation layer (6,7,8,9) of hyper cube 8 shall be leading us to quadruple values (12,14, 16,18) parallel to the boundary components of hyper cubes 6,7,8 & 9 respectively .
32. One may further have a pause here and take note that the values quadruple (12,14,16 & 18) is parallel to the quadruple transcendence format of 12 space in the role of dimension of 14 space , a step ahead 14 space in the role of dimension of 16 space and finally 16 space in the role of dimension of 18 space.
33. With it, 12 space plays the role of dimension of dimension of 16 space.
34. Accordingly the coordination of end values pair (12, 18) of quadruple values (12,14,16,18) , shall be bringing us face to face with external value reach 12+18 = 30 and interval value reach as 14+16 = 30 , with total summation value 30+30= 60 which is parallel to 60 = 5 x 12 parallel to 60 coordinates fixation of transcendental boundary (5 space as boundary) of self referral domain (6 space) of 12 components.
35. One may further have a pause here and take note that transcendental code value of formulation *Aayatan* is 18.

36.   It shall be bringing us face to face with the ***Aayatan/volume space*** being super imposed with 5 space content manifested as domain fold of hyper cube 5 .

37.   One shall sit comfortably and glimpse volume space being fulfilled with 5 space content .

38.   One shall further sit comfortably and be face to face with this phenomenon of volume space being fulfilled with 5 space content, and to glimpse and imbibe these format features distinguishing volume space from volume space content.

CHASE OF STRINGS VALUES

16.   Students of Vedic Mathematics, Science & Technology shall go through the text of adhiyaya 3 to glimpse the chain of values strings being preserved here in the Text.
17.   One value chain is of the format features of ***Shareer, Indriya, Mann, Budhi***,
18.   The other values chain is of ***Kaam, Krodh, Moh.***
19.   Still another values chain is of ***Yagya, Vrishti, Ann, Prani.***
20.   Still another values chain is of ***Karam, Veda, Braham, Akshar, Yagya.***
21.   The inter-relationship of above values chain as well deserve to be chased.
22.   Each values chain deserve to be chased in terms of their transcendental code values.
23.   These transcendental code values to be further chased in terms of their geometric formats.
24.   Still further these geometric formats the chase as per their manifestation format with in Creator's space.
25.   Still further these be chased for their transcendence features .
26.   Each word formulation of each values chain has its distinct format , features, values and virtues .
27.   These individual formats, features, values and virtues of individual formulations deserve to be chased as per their placement with in the values chain.
28.   Further the formulations which are part of different values chain, also deserve to be chased for their comparative features for their placements within different values chains strings.
29.   All the values chains deserve to be glimpsed as features of integrated organization format of the values as basis of Karam Yoga.
30.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

XI

INTER-RELATIONSHIP OF VALUES OF

SAANKHYA YOGA AND KARAM YOGA

19.   Students of Vedic Mathematics, Science & Technology shall glimpse the inter-relationship of the values of Saankhya Yoga and Karam Yoga.
20.   This chase shall further be continued for inter-relationship of Karam Yoga of adhiyaya 3with Gyan Karam Sanyas Yoga of adhiyaya 4 and a step ahead with the Karam Sanyas Yoga of adhiyaya 5 of Srimad Bhagwat Geeta .
21.   The formulations Karam, Gyan and Sanyas deserve to be glimpsed for their values formats and features.
22.   The formulation Karam accepts transcendental code value 14 which is parallel to the four fold manifestation layer format of hyper cube 4 .
23.   Formulation ***Gyan*** accepts transcendental code value 21 which is parallel to the format features of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6 with parallel numbers values range being 1 to 6 with summation value 1+2+3+4+5+6 = 21.

24. The formulation *Sanyas* accepts transcendental code value 13+ 15 = 28 which is parallel to transcendental code value of formulation Braham.
25. One may have a pause here and take note that values triple (14,21,28) permits reorganization as (7 x 2, 7 x 3 , 7 x 4).
26. One may have a pause here and take note that the linear order as the upper limit parallel to 7 geometries range of 3 space.
27. Spatial order (2 space in the role of dimension of 4 space) has the upper limit of the format of four fold manifestation layer of hyper cube 4.
28. The number value 21 is of the upper limit value of the Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6 .
29. The number value 8 is parallel to transcendental code value of formulation Braham.
30. One may have a pause here and take note that number value 28 is the second perfect number.
31. Number value 8 accepts range of 5 proper divisors (1,2,4,7,14).
32. One may have a pause here and take note that 1+2+4= 7 and 7+7 = 14.
33. Still further it would be relevant to take note that the formulation *Sanyas* accepts transcendental code value 13 + 15 which is of the coordination format of 13th edge of cube with in 4 space getting coordinated with the transcendental origin accepting solid dimensional frame of 5 dimensions and of dimensional value 15.
34. It would be blissful to note that the formulation *Nayas* **accept** transcendental code value 15 parallel to the dimensional value of solid dimensional frame of transcendental domain marking its presence as origin of Creator's space.
35. It brings us face to face with the *Nayas* / Foundation of Vedic system chase format.
36. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

XII

PUSHPIKA OF ADHIYAYA 3

26. Pushpika of Adhiyaya 3 is a scripture of 45 syllables.
27. It is parallel to the syllable range of adhiyaya 2 .
28. The adhiyaya 2 Text is a scripture of 72 shalokas.
29. Number value 72 constitutes a reflection pair with number value 27.
30. As such number value 72 permits reorganization as 72 = 27+45 .
31. One may have a pause here and take note that the Divya Ganga Flow manifesting text of adhiyaya 2 is transcendence upward from second component of Om formulation and having a reach to 7 streams flow format.
32. Adhiyaya 3 is a scripture which is of the transcendence by way of descendance from third quarter of Om formulation to the fourth quarter of Om formulation and the Divya Ganga Flow in the process manifesting 43 shalokas format for the text of adhiyaya 3.

33. The numbers values pair (43,45) is of the format of (dimension , domain).

34. One may have a pause here and take note that these features are at the base of the internal structural organization of the values and virtues of Pushpika of adhiyaya 2 distinguishing themselves from the values and virtues of Pushpika of adhiyaya 3.

35. One may have a pause here and take note that the Divya Ganga Flow which manifest the text format for adhiyaya 2 of 72 shalokas range is parallel to upward transcendence from second component to first component.

36. However, adhiyaya 3 text of 43 shalokas range manifests as Divya Ganga Flow format of transcendence downward from third component to the fourth component.

37. It is this split which deserve to be comprehended well for its thorough appreciation.

38. One may have a pause here and take note that the text of adhiyaya 1 is 47 shalokas range while the text of adhiyaya 2 is of 72 shalokas range and there is a difference value 72-47 = 25.

39. Number value 25 is parallel to the transcendental code value of formulation Vishnu, the presiding deity of 6 space.

40. The difference value of shalokas ranges of adhiyaya 2 and adhiyaya 3 is 72 – 43 = 29 , which is parallel to transcendental code value of formulation Brahma, the presiding deity of 4 space.

41. One may further have a pause here and take note that Lord Vishnu is the presiding deity of Sathapatya Measuring Rod .

42. Lord Brahma is the presiding deity of the measure of Sathapatya Measuring Rod .

43. 4 space plays the role of dimension of 6 space.

44. The first letter of Ganita Sutra 1 is the 6th vowel of the 6 space format and of number value 6 .

45. The second letter of Ganita Sutra 1 is Ka-Brahma of geometric format of 4 space and number value 4 .

46. It would be a blissful exercise to glimpse all these values features .

47. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

48. It would be blissful to pose to oneself as that while adhiyaya 1 format is of the complete coverage range of Divya Ganga Flow from first component to fourth component of Om formulation . but a step ahead this range split into two parts as of component 2 to

component 1 and of from component 3 to component 4 of Om formulation for manifestation of shalokas ranges of adhiyaya 2 and adhiyaya 3 respectively.

49.   One may have a pause here and take note that Divya Ganga Flow is of quadruple values range (9,7, 3,1) which permits reorganization as (9,7) and   (3,1) with middle value reach from component 1 and from component 4 is of value 5/transcendental domain (5 space).

50.   It would be very blissful to glimpse the organization formats of elements of electronic configuration 72 and 43 respectively and to be face to face with the distinguishing features of organization format of adhiyaya 2 and adhiyaya 3 respectively.

GYAN KARAM SANYAS YOG

I

NUMBER VALUE 4

5. Sequentially Adhiyayas 1,2,3 & 4 also accept number values 1,2,3 & 4.
6. Values triple 1,2,3 is of non-composite features.
7. Number value 4 is of first composite number.
8. Number value 4 permits reorganization as :
$$4 = 2+2 = 2 \times 2 = (-2) \times (-2)$$

5. Further $2^4 = 4^2$.

6. Also $(-2)^4 = 2^4$.

II

NUMBER VALUE 42

6. Number value 42 accepts number value 2 at unit place and number value 4 at next place value of 10 place value system.
7. This is parallel to 2 space playing the role of dimension of 4 space.
8. 4 space as spatial order space leads to four fold manifestation layer (2,3,4,5) of hyper cube 4 .
9. Four fold manifestation layer (2,3,4,5) is parallel to quadruple values (2,3, 4,5) accepting summation value 2+3+4+5 = 14.
10. One may have a pause here and take note that non-composite uptil 42 are 14 in number namely (1,2,3,5,7,11,13,17,19,23,29,31,37,41).

III

MAHESHWARA SUTRA

4. There are 14 Maheshwara sutras.
5. These 14 Maheshwara sutras coordinate 42 letters namely 9 vowels, 25 verga consonants, 4 *Antsatha* letters and 4 *Ushman*a letters.
6. This organization leads to 42 *Pratyaharas.*

IV

ORGANIZATION FEATURES OF NUMBER VALUE 42

11. Number value 42 permits organization as 42 = 21+21.
12. Number value   21 permits reorganization as 21 = 1+2+3+4+5+6.
13. This organization is of a pair of orientation namely (1,2,3,4,5,6) and   (6,5,4,3,2,1)
14. With it, number value 42 covers organization (1,2,3,4,5,6) in its both orientations.
15. Number value 42 also permits organization as 42 = 20+2+20.
16. This organization is further parallel to (2+3+4+5+6) + (2) + (2+3+4+5+6).
17. This organization is further parallel to dimensional synthesis of a pair of spatial order transcendence ranges.(2,3,4,5,6) .
18. Number value 42 is also parallel to spatial order 4 space set up.
19. Still further 42 = 3 x 14 .
20. Still further number value 42 = 6 x 7 .

V

ORGANIZATION WITH IN 4 SPACE

12. Organization permissible with in 4 space domain deserve to be chased by students of Vedic Mathematics Science and Technology..
13. 4 space provides four fold creation format (2,3,4,5) parallel to the format features of idol of Lord Brahma, 4 Head Lord , Creator of the Supreme.
14. With in 4 space, 12 edged cube manifest additional, 13th edge along the degree of freedom of motion.
15. 4 space is a spatial order space as such this degree of freedom of motion can be chased along both the axes of spatial order.
16. Further as that 4 space is a spatial order space, as such 13th edge shall be of spatial format.
17. It, as such will make this edge as to the of value 2 and thereby all the 13th edges of the cube shall be accepting value 14.
18. The availability of value 14 along both the axes shall be leading us to the value 14 + 14 = 28 which is parallel to the transcendental code value of word formulation Braham.
19. It would be a blissful exercise to chase 28 = 13+15 and also as 28 = 14+14.
20. Still further it also would be a blissful exercise to chase 28 = 1+2+4+7+14.
21. It shall be bringing us face to face with chase steps (1+2+4= 7 and 7+7 = 14), and step ahead 14+14 = 28.
22. Still further It also would be a blissful exercise to chase 7 x 1 , 7 x 2, 7 x 3 , 7x 4 , 7 x 5 and 7 x 6 with in 4 space domain.

VI

FORMULATIONS GYAN, KARAM, SANYAS, YOG

15. Students of Vedic Mathematics, Science & Technology reaching adhiyaya 4 of Srimad Bhagwat Geeta shall chase 4 basic words formulation namely 1) *Gyan*, 2) *Karam*, 3) **Sanya**s and 4) *Yog.*
16. One may have a pause here and take note that adhiyaya 1 had brought us face to face with 3 basic words formulations namely 1) *Arjun* 2) *Vishad* 3) *Yog.*

17. Likewise Adhiyaya 2 had brought us face to face with a pair of words formulations namely 1) *Sankhya* and 2) *Yoga.*
18. Adhiyaya 3 had brought us face to face with a pair of formulation 1) Karam and 2) Yog.
19. Now here as Adhiyaya 4 we are face to face with 4 formulations namely 1) Gyan, 2) Karam, 3) Sanyas and 4) Yog.
20. These quadruple formulation accept transcendental code values (21, 14, 28, 12).
21. One may have a pause here and take note that values triple (21,14,28) permits reorganization as (3 x 7, 2 x 7 , 4 x 7).
22. One may further have a pause here and take note that the upper limit of linear order progression is only uptil value 7 .
23. As such 2 x 7 covers the progression along spatial order.
24. The value 3 x 7 covers the progression along solid order.
25. And value 4 x 7 covers progression along creative order (4 space order).
26. The value 42 covers progression along self referral order (6 space order).
27. One may have a pause here and take note that *Gyan, Karam, Sanyas, Yog* enlightenment begins with as that this yoga was imparted for the first time to the Sun of Lord Krishna.
28. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VII

PUSHPIKA VALUE " 50"

6. The Pushpika of adhiyaya 4 is the scripture of 50 syllables.
7. Number value 50 is parallel to 50 letters of Devnagri alphabet namely 9 vowels, 25 *verga* consonants, 4 *Antsatha* letters, 4 *Ushmana* letters and 8 Yama letters.
8. Number value 50 permits reorganization as 5 x10 which is parallel to 50 coordinates fixation of creative boundary of 10 components of transcendental domain (4 space as boundary of 5 space).
9. One shall sit comfortably and permit the transcending mind to glimpse Divya Ganga Flow from second component of Om formulation and having its reach uptil fourth component (*Swastik Pada*) and then there being transcendence through the solid boundary of 8 components of Creator's space (4 space).
10. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

TRANSCENDENCE FROM THE TRANSCENDENTAL ORIGIN.

25. One shall sit comfortably and glimpse the transcendence from the transcendental origin .
26. Scriptures preserve this transcendence phenomenon attainment in the form of Lord Brahma multiplying as 10 Brahmas.
27. This transcendence takes place with the grace of transcendental Lord Shiv, 5 Head Lord, the presiding deity of transcendental domain (5 space).

28. Lord Brahma, the presiding deity of 4 space multiplies 10 Brahmas with the grace of Lord Shiv and manifests creative boundary of 10 components of transcendental domain (5 space).

29. It would be a blissful exercise to chase and re-chase this transcendence phenomenon .

30. One shall thoroughly glimpse and fully imbibe the features and values of this transcendence phenomenon of creative boundary (4 space boundary) enveloping transcendental domain (5 space).

31. One shall further sit comfortably and permit the transcending mind to glimpse and imbibe the format features of the creative boundary of transcendental domain permitting fixation of the boundary in terms of 10 x 5 = 50 solid coordinates.

32. One may have a pause here and take note that 3 space plays the role of dimension of 5 space.

33. As such 5 solid dimensions constitute the dimensional frame of transcendental domain (5 space).

34. One may further have a pause here and take note that solid domain (3 space domain) accepts creative origin (4 space as origin).

35. With it, during the transcendence phenomenon, a phase and stage comes when each solid dimension transits and transforms into a format of creative dimension (4 space as dimension.).

36. One may have a pause here and take note that 5 creative dimensions, as such shall be leading to value 4 x 5 =20 which is parallel to a transcendental code value of word formulation *Ved.*

37. Further the word formulation *Dev* as well accepts transcendental code value 20.

38. Still further the transcendence phenomenon transforms creative dimensions (4 space as dimension) in to transcendental dimension (5 space as dimension)

39. With it, 5 transcendental dimensions shall be leading to the value 5 x 5 = 25.

40. One may have a pause here and take note that word formulation Vishnu accepts transcendental code value 25.

41. Still further it also would be blissful to take note that the word formulation Prithvi as well accepts transcendental code value 25.

42. Still further It would be blissful to take note that Lord Vishnu is the presiding deity of 6 space.

43. Still further it also would be a blissful exercise to take note that Surya (Sun) Ank (Number) is 6 .

44. One may further have a pause here and take note that the 6 steps long range of ***Prithvi, Apa, Agni, Vayu, Akash and Surya*** is parallel to numbers value sequence (1,2,3,4,5,6)

45. And in opposite orientation, the range from Surya to Prithvi is parallel to numbers values would be of opposite orientation, which shall be making placement of Prithvi at the sixth step.

46. Here it would be blissful to take note that NVF (Earth) = NVF (Six) = 52/

47. Still further it also would be blissful to take note that numbers values pair (52, 25), constitute a reflection pair .

48. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IX

SHALOKA 24 OF ADHIYAYA 4

21. Shaloka 24 of adhiyaya 4 " *Gyan, Karam, Sanyas, Y*og " of Srimad Bhagwat Geeta deserve to be glimpsed for its values and virtues.
22. Formulation Braham accepts transcendental code value 28.
23. The organization of number value 28 = 4 x7 is parallel to the chase of optimum of linear progression along all the 4 dimensions of Creator's space.
24. One shall sit comfortably and chase the values of shaloka 24 along the organization format features of 4 space domain.
25. The formulation Braham, *Arpan, Havee, Karam*, in particular deserve to be chased inter-relationship to each other
26. These formulations accept transcendental code value 28, 17, 19 & 14 respectively.
27. One may have a pause here and take note that numbers values pair (17,19) is parallel to the placement values of Northern and Southern Hemi-sphere.
28. Further these values are also parallel to transcendental code value of words formulations *Atma and Mann*.
29. The word formulation *Aant* accepts transcendental code value 14.
30. The organization of numbers values 28 = 17+11 = 19+9 = 14+14 deserve to be chased along transcendental domain format as well.
31. One may have a pause here and take note that number value 28 accept 5 proper divisors.
32. Number value 17 is the placement value of Northern Hemi-sphere.
33. Number value 19 is the placement value of Southern Hemi-sphere.
34. Number value 9 is parallel to 9 = 1+3+5.
35. Number value 11 is parallel to = 2 x 5 +1.
36. Number value 14 is parallel to 2+3+4+5.
37. One shall sit comfortably and chase values and virtues of shaloka 24 of adhiyaya 4.
38. It would be very blissful to take note that number value 24 permits reorganization as 24 = 4 x 6 and 4 x 6 matrix/grid format accommodates all the 24 double digit numbers of 5 place value system.
39. Still further It would be very blissful to take note that number value 42 as number value format takes us to :
    i)   NVF (New) = 42.
    ii)   NVF (Five) = 42
    iii)   NVF (Nine) = 42.
40. It would be very blissful to take note that number value 5 is of middle placement of 9 numeral range of 10 place value system.

X

BRAHMAN DIMENSIONAL ORDER

5. Brahman Dimensional Order is of four fold manifestation layer format (9,10, 11,12) of summation value 9+10+11+12 = 42.
6. One may have a pause here and take note that number value pair (9, 11) is parallel to 9 geometries range of 4 space and 11 geometries range of 5 space.
7. Still further this values pair (9,11) is parallel to 9 space as dimension and 11 space as domain.
8. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

XI

UNIVERSAL CREATION SPACE

19.   Universal creation space is a 4 space.
20.   4 space manifests four fold creation format as features of idol of Lord Brahma
21.   4 space itself manifests its own body as idol of Lord Brahma .
22.   It makes format of idol Brahma as universal creation format.
23.   This, as such is a self creation format features.
24.   It is of the format value features of hyper cube 4 .
25.   The transcendental origin of hyper cube 4 transforms the creation format in to transcendental format.
26.   It is this phenomenon of transition and transformation of manifestation format into transcendence format which deserve to be comprehended well and to be fully imbibed.
27.   Let us have a pause and have a fresh look at the set up of an interval.
28.   Its domain part is manifested one space content lump.
29.   Interval as line as expression of one space content lump , as such is the set of infinite constituent of values of one space content itself.
30.   Line as a format permits setting of points (0 space content bodies).
31.   The setting of point along the line as such make itself being a parallel set up of points, being parallel to the constituents of line.
32.   The set of points (of 0 space) as such is a zero space domain constituents.
33.   Set of zero space content , as a set of constituents together with zero space itself makes a universal set .
34.   Parallel to it would be the universal set of one space constituent together with one space itself.
35.   One may have a pause here and take note that the universal set of zero space as zero space together with zero space content constituent, when also includes one space (alone or together with one space content lump constituent as well) shall be making a universal set of format and features which deserves to be comprehended and imbibed as the transcendence range emerging from the creation range format.
36.   These features deserve to be comprehended well and to be thoroughly appreciated.

XII

DIMENSION OF DIMENSION LEVEL EXISTENCE PHENOMENON OF CREATOR'S SPACE

10.   A reach from 4 space to 2 space brings us face to face with the spatial order organization of Creator's space.
11.   A step ahead a reach from 2 space to 0 space, as such is a reach uptil the zero dimensional order of 2 space which also becomes the dimension of dimension order of Creator's space (4 space).
12.   One may have a pause here and take note that $2 + 2 = 2+2 = (-2) \times (-2)$.
13.   Further $0+0 = 0 \times 0 = (-0) \times (-0)$.
14.   These features of super imposition of orientation and of addition and multiplication operation parallely exist as dimension as well as at dimension of dimension level of Creator's space.
15.   However, what distinguishes the existence phenomenon at dimensional level and at dimension of dimension level is that $4 = 2+2 = 2 \times 2 = (-2) \times (-2)$ while $0 = 0+0 = 0 \times 0 = (-0) \times (-0)$.

16. It is this sustenance of 0 space structure even despite super imposition of addition and multiplication operations as well as of orientation which makes existence phenomenon at dimension of dimension level being of blissful base.

17. On the other hand, the existence phenomenon at dimension level despite super imposition of addition and multiplication operation together with super imposition of orientations, the structural format shifts from 2 space as dimension to 4 space as domain.

18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.

XIII

TRANSITION AND TRANSFORMATION PERMISSIBLE WITH IN

CREATOR'S SPACE

10. 4 space plays the role of dimension of 6 space and 6 space domain permits chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6 accepting parallel number values range (1,2,3,4,5,6).

11. Because of the spatial order of the dimension of dimension level of 6 space, the reversal of orientation is permissible.

12. With it, number value 42 = 21 + 21 goes parallel to the chase along both orientations of the range (1,2,3,4,5,6).

13. One may further have a pause here and take note that the self referral 6 steps range (1,2,3,4,5,6) permits a sequential organization of a pair of linear and spatial order transcendence ranges namely (1,2,3,4,5) and (2,3,4,5,6).

14. Further the transcendence range (1,2,3,4,5) permits a split in to a pair of manifestation layers of linear and spatial order namely (1,2,3,4) and (2,3,4,5).

15. One may further have a pause here and take note that the role of zero space as dimension of dimension of 4 space , shall be further bringing to the format features as that the manifestation layer (1,2,3,4) transits itself into a transcendence range (0,1,2,3,4).

16. Further the transcendence range (1,2,3,4,5) transforms into a self referral range (0,1,2,3,4,5).

17. It is this feature because of 0 space in the role of dimension of dimension together with the role of 2 space as dimension of 4 space which enriches the structural format of Creator's space.

18. Further the role of Creator's space as dimension fold, boundary fold, domain fold and origin fold permitting expression along 4 x 4 format as under deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing to acquire deep insight and enlightenment about it:

1	2	3	4
2	3	4	5
3	4	5	6
4	5	6	7

10. It would be a blissful exercise to chase above format features of organization values along 4 space domain in its different roles.

11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats.

XIV

TCV DICTIONARY

24. One shall up to date one's TCV dictionary by including the words formulation of the text of adhiyaya 4 .
25. One shall be having a large number of entries here.
26. Here one shall be face to face with a large number of basic conceptual terms.
27. These terms shall be bringing us face to face with very rich structural formats.
28. Here Creator's space would be at the centre of organization features.
29. The transcendence phenomenon through the origin of 4 space shall be adding to the richness of the Discipline of Gyan,Karam, Sanyas, Yog.
30. The formulation pair Gyan and Karam accept transcendental code value 21 and 14 respectively.
31. These together lead to 21+14 = 35 values.
32. One may have a pause here and take note that the formulation Udgit accept transcendental code value 35.
33. With it, we would be face to face with the chase format of the transcendence phenomenon from the origin of 4 space assuper imposition of solid order upon the spatial order of Creator's space.
34. It is this feature which deserve to be comprehended well and to be thoroughly appreciated for its complete imbibing.
35. One may have a pause here and take note that Udgit Vidya is the Vidya of Chhandgyo Upnisad.
36. Students of Vedic Mathematics, Science & Technology shall go through the values format of Chhandgyo Upnisad.
37. One may further have a pause here and take note that   values pair (36, 35) are inter-related as much as that 36 points range covers 35 linear units.
38. Simultaneously 36 linear units cover 35 spatial units.
39. A step ahead 36 spatial units cover 35 solid units.
40. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
41. It would be a blissful exercise to glimpse values of formulation Paranva and Udgit .
42. The formulation Pranava accepts transcendental code value 36.
43. The formulation Udgit accepts transcendental code value 35.
44. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
45. One shall sit comfortably and permit the transcending mind to chase Om, Paranva, Aum, Omkar, Udgit and Vashtkar.
46. Students of Vedic Mathematics, Science & Technology shall chase this range of formulations (Om, Paranva, Aum, Omkar, Udgit and Vashtkar) one by one and in the sequential order of this range and to comprehend and imbibe the values of Vedic systems at work here in the organization of the values of the Disciplines of Srimad Bhagwat Geeta

TO LEARN AND TEACH THE VALUES OF DISCIPLINES OF YOGA OF SRIMAD BHAGWAT GEETA

13. One shall learn and teach values of DISCIPLINES OF YOGA OF SRIMAD BHAGWAT G EETA.

14. The learning process shall be in the sequential order of the Disciplines of Yoga as these are organized as adhiyaya 1 to adhiyaya 18.

15. Learning shall not be taken complete till one reaches from adhiyaya 1 to adhiyaya 18.

16. Once one is reaching uptil adhiyaya 18 , one shall start rechasing from adhiyaya 18 to adhiyaya 1 , in that sequence and order itself.

17. Once this chase in both orientations is complete, one shall chase from the middle as a first step as adhiyaya 9 and 10, as second step as adhiyaya 8 and 11, and so on as 9th step as adhiyaya 1 and adhiyaya 18.

18. Once this chase is complete then one shall chase the full text in 4 steps, firstly as adhiyayas 1,2 & 3 , secondly as adhiyayas 4,5,6 & 7, thirdly as adhiyaya 8,9,10 & 11, 12 and finally as adhiyaya 13,14,15,16,17 & 18.

19. Once this chase step stands attained one shall chase in the reverse orientation, as a first step as adhiyaya 18,17 & 16, as second step as adhiyaya 15,14,13,12, as third step as adhiyayas 11,10,9,8,7 and finally as step as adhiyaya 6,5,4,3,2,1.

20. Once this chase is complete then one shall have a chase in 5 steps as as a first step as adhiyayas 1 & 6 , as second step as adhiyayas 4 and 10, as third step as adhiyaya 8 &17 , as fourth step as adhiyayas 9 &13 and finally as fifth step as adhiyayas 12 & 15.

21. Then finally one shall chase as a first step above 5 pairs of adhiyayas, and as a second step, remaining 8 adhiyayas of Srimad Bhagwat Geeta .

22. It is only after having this learning, one shall start teaching the organization format of Srimad Bhagwat Geeta .

23. It is only after the teaching of the organization format of Srimad Bhagwat Geeta that one shall start teaching the values of Srimad Bhagwat Geeta .

24. Once one is satisfied with one's learning and teaching of the organization format and values of Srimad Bhagwat Geeta , one shall start deeply practicing these values to acquire Brahman enlightenment.

KARAM, SANYAS, YOG

I

NUMBER VALUE 29

19.   Adhiyaya 5 of Srimad Bhagwat Geeta is scripture of 29 shalokas.
20.   Word formulation Brahma accepts transcendental code value 29.
21.   Domain split spectrum at fourth step is of 29 entities.
22.   Srimad Durga Satt Satti has its last chapter i.e. 13th chapter being a scripture of 29 shalokas, ardh shalokas and Uvachas.
23.   Saamved Samhiya is a scripture of 29 archiks.
24.   Ganita Sutra /Ganita upsutras are 16 + 13 = 29 in number.
25.   The formulation Pran Vayu accept transcendental code value 16+ 13 = 29.
26.   The number of non-composite numbers uptil 29 are 11 namely (1,2,3,5,7 , 11,13,17,19,23 & 29)
27.   Transcendental domain (5 space domain) domain fold of hyper cube 5 is of 11 versions parallel to 11 geometries range of 5 space.
28.   29 points coverage is of the range of 28 units.
29.   The numbers values pair (29, 28) is parallel to transcendental code values pair (29,28) of word formulation (Brahma, Braham).
30.   The number value 28 accepts reorganization as 17 + 11.
31.   Number value 17 is parallel to the placement value of Northern Hemi-sphere.
32.   It is further parallel to transcendental code value of word formulation Atma.
33.   The synthesis format of pair of ranges is of 11 component values parallel to 5 component value of each transcendence range and one component value of the synthetic glue parallel to the dimensional order of transcendental ranges.
34.   One may have a pause here and permit the transcending mind to glimpse the synthesis of transcendence ranges along with Atman in the Brahman domain .
35.   The remanifestation of Brahman domain as a pair of four fold creative manifestation layers format as 14+14= 28 = (2+3+4+5) + (2+3+4+5).
36.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

VEDIC SYSTEMS

33.   Vedic systems gives us the glimpse of Braham as Atma and transcendental ranges synthesis spectrum.
34.   Vedic systems further give us the glimpse of emergence of four fold creation formats along each of the axes of the spatial dimensional order of Creator's space.
35.   One may have a pause here and take note that our present day recording of the history of knowledge , as such , is not having a reach uptil the Vedic systems and because of it

the intellectual history being glimpsed by modern mind is of much lower intellectual surface than that of ancient wisdom availed by Vedic systems.

36. It is because of it that the intellectual history of man including the conceptual history of modern Mathematics is not having a reach uptil Vedic systems reach.

37. This being so, there is a need to revisit the existing conceptual history of Mathematics and to up to dated in the light of the conceptual values and virtues of Vedic Mathematics, Science & Technology .

38. The initiation for this reach is to be with the comprehension, appreciation and imbibing of the format values and features of Sathapatya Measuring Rod .

39. A step ahead one is to comprehend, appreciate and imbibe the values and virtues of dimensional synthesis phenomenon and dimensional domains split spectrum .

40. A step ahead, one is to comprehend, appreciate and imbibe the values and virtues of manifested creation format and transcendence there from.

41. A step ahead one shall comprehend, appreciate and imbibe the Vedic systems approach to intelligence field and consciousness state existence phenomenon with in human frame.

42. A step ahead, one is to comprehend, appreciate and imbibe the reach from existence with in frames phenomenon to existence without frames in our Solar Universe.

43. A step ahead, is to be comprehended, appreciated and to imbibe the processing values of Vedic systems for simultaneous chase of the existence phenomenon of our Solar Universe as a single chase domain .

44. A step ahead, one is to comprehend, appreciate and imbibe the pair of processing processes of Vedic systems namely Sankhya Nishtha and Yoga Nishtha.

45. It is to be appreciated that Vedic systems success lies in simultaneous parallel chase by way of Sankhya Nishtha and Yoga Nishtha complementing and supplementing each other at each processing step.

46. This brings us face to face with the simultaneous availability of artifices of numbers and dimensional frames.

47. Sankhya Nishtha presumes the existence of geometric format and avails artifices of numbers along geometric formats.

48. Simultaneously Vedic systems as Yoga Nishtha presumes the existence of artifices of numbers and avails the dimensional frames in terms of artifices of numbers.

49. The sequential chase of numbers values formats and synthetic set ups of geometric formats of hyper cubes becomes the working formats for organization of knowledge.

50. Vedic systems success lies in simultaneous chase of virtues of knowledge and values of organization of knowledge.

51. It is this feature, which ultimately becomes the starting point for chase of preservation of knowledge as Vedic scriptures.

52. And the present attempt is to reach at the values of organization of the knowledge virtues of Srimad Bhagwat Geeta .

53. The adhiyaya 5 accepts number value 5.

54. The chain of numbers values (1,2,3,4,5), in that sequential order brings us face to face with the sequential organization features of Disciplines of Yoga of adhiyayas 1,2,3,4 & 5 respectively.

55. The parallel chase steps are going to be of the values formats of Ganita Sutras 1,2,3,4 & 5 .

56. This reach is of Vyakta, Avyakta and Avyakto Avyakta.

57. Vyakta literally means the manifested expression of our Triloki as of the format of hyper cube 3 .

58. Avyakta literally means hyper cube 4 format.

59. Avyakto Avyakta , as such, as a step ahead leads us to hyper cube 5 format.

60. With it , it would be blissful to chase   number value 29 as 28+1 parallel to Brahma to Braham.
61. The students of Vedic Mathematics, Science & Technology shall sequentially comprehend, appreciate and imbibe the values of format features of hyper cubes 3,4 & 5 .
62. A step ahead is " Pursha".
63. It is of the format of hyper cube 6
64. The chase of Vyakta, Avyakta, Avyakto Avyakta and Pursha with in 6 space domain will help glimpse the organization format features of Srimad Bhagwat Geeta .

III

29 = 16 + 13

24. Number value 29 is also being chased by Vedic systems as 29 = 16+13.
25. The last , 13th Chapter of Srimad Durga Satt Satti is a scripture of 29 shalokas, Ardh shalokas and Uvachas.
26. For appreciation of the same , for its organization format, one shall glimpse the organization format of double digit numbers of 10 place value system along 9 x 11 format:

01	02	03	04	05	06	07	08	09
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27
28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45
46	47	48	49	50	51	52	53	54
55	56	57	58	59	60	61	62	63
64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81
82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99

27. The values diagnals 10, 20,30,40,50,60,70,80,90 is a mirror placement line which separates the above table in to upper and lower part .
28. Let us revisit the upper part of above table:

01	02	03	04	05	06	07	08	09
10	11	12	13	14	15	16	17	18
-	20	21	22	23	24	25	26	27
-	-	30	31	32	33	34	35	36

-	-	-	40	41	42	43	44	45
-	-	-	-	50	51	52	53	54
-	-	-	-	-	60	61	62	63
-	-	-	-	-	-	70	71	72
-	-	-	-	-	-	-	80	81
-	-	-	-	-	-	-	-	90
-	-	-	-	-	-	-	-	-

29. Let us have a fresh visit to the reflection pairing of above numbers (of upper part,)
30. Of these features, the numbers values line (11,22,33,44) becomes the internal mirror placement line and the numbers on its both sides in each column constitute a reflection pair as objects and images of each other.
31. Of the reflection pairs, 9 are as under:
   01, 10), (02, 20), (03, 30), (04, 40), (05, 50), (06, 60), (07, 70), (08, 80),   (09, 90) .

9. The remaining numbers constitute 16 reflection pairs as under:

   (12, 21), **(13**, 31), **(14**, 41), **(15**, 51) **(23**, 32), **(16**, 61), **(25,**), **(17**,71),

   (24, **42)** (26, **62)**, (35,**53)**, (34, **43**), (18,**81)**, (27,**72)**, (36,**63)**, (45,**54)**

32. One may have a pause here and have a fresh visit about above grouping of reflection pairs.
33. The above four self reflecting numbers (11, 22,33,44) constitute one class.
34. The above nine reflection pairs (01, 10), (02, 20), (03, 30), (04, 40), (05, 50), (06, 60), (07, 70), (08, 80), (09, 90) are having one of the digits being zero and as such it constitutes a distinct, second class.
35. The third group of 16 reflection pairs constitute a third class.
36. The class three is having distinct digits.
37. The first two classes are having same digits or zero as one of the digit.
38. With it the above classification leads us to a pair of groups of 16 reflection pairs and 13 reflection pairs.
39. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
40. One may have a pause here and take note that there are 16 Ganita Sutras and 13 Ganita upsutras.
41. Let us revisit the Text of adhiyaya 5 .
42. One shall glimpse shalokas 1 to 16 in one go .
43. Further one shall glimpse values of Sutras 17 to 29 in one go.
44. Further one shall glimpse values of shalokas 1 to 4 in one go.
45. Then one shall glimpse shalokas 5 to 13 in one go.
46. Thereafter one shall glimpse shalokas 14 to 29 in one go.

IV

TCV Dictionary

11. One shall up to date one's TCV dictionary by making entries of word formulations of adhiyaya 5.
12. Along with word formulation , one shall tabulate their transcendental code value as well.
13. Further one shall add note of values being comprehended, appreciated and imbibed by the Sadhakas.
14. One shall distinctively tabulate the conceptual format features, values and virtues of Vedic systems at work here in the organization of the Discipline values of Adhiyaya 5.
15. One shall also distinctively mention detailed notes about these conceptual entries as to how these are beyond the existing conceptual attainments history of modern system.
16. One shall also avail the opportunity here to write a chapter of intellectual history of man in the background of the values of Discipline of Karam Sanyas, Yog in particular.
17. Further one shall also tabulate the Vedic Mathematical values available here
18. Further one shall also attempt a chapter on the conceptual terms of the Discipline of Vedic Mathematics, Science & Technology .
19. One may glimpse the shaloka-wise values of adhiyaya 5 .
20. One shall attempt one's own tabulation of shaloka-wise values of adhiyaya 5 .

V

TO REVISIT ADHIYAYAS 5,4,3,2,1 IN THAT SEQUENCE

1. One shall rechase adhiyaya 5 to adhiyaya 1, in that sequence of adhiyayas   5,4,3,2,1.

2. This will help comprehendand appreciate as to the reach gap between adhiyaya 5 and adhiyaya 4 values.

3. It is this appreciation of values gap between Disciplines of adhoyayas 1,2,3,4 & 5, which is to be comprehended well for their thorough appreciate to imbibe sequential values range of the Disciplines of Srimad Bhagwat Geeta .

4. One may chase one space as a line.

5. One may further chase one space as a line with in a surface.

6. A step ahead, one shall chase one space as lines and 2 space as a surface with in 3 space.

7. A step ahead, one shall chase line, surface and solid with in 4 space.

8. And a step ahead, one shall chase line, surface, solid and hyper solids with in 5 space.

9. transcendental code value of Karam, Sanyas , Yog is 14+28+12 .

10. transcendental code value of Gyan, Karam, Sanyas, Yog is 21+14+28+12.

11. transcendental code value of Karam Yog is 14+12.

12. transcendental code value of Sankhya Yog is 18+12.

13. And transcendental code value of Arjun Vishad Yog is 19+24+12.

14. It would be a blissful exercise to chase and rechase this range of Disciplines of Yoga of adhiyayas 1 to 5 of Srimad Bhagwat Geeta in terms of above transcendental code values as a chase with in 6 space domain.

15.   And that too along a Sathapatya Measuring Rod .

16.   The format of Sathapatya Measuring Rod is the format of transcendental domain values flow format.

17.   Lord Vishnu , 6 space Lord, is the over Lord of Sathapatya Measuring Rod .

18.   Lord Brahma , the presiding deity of 4 space is the presiding deity of measure of Sathapatya Measuring Rod .

19.   Lord Shiv is the presiding deity of transcendental domain (5 ;space domain).

20.   The chase of Disciplines of Srimad Bhagwat Geeta is the chase of transcendental domain as domain fold of hyper cube 5 as a four fold manifestation layer (3,4,5,6) of summation value (3+4+5+6 = 18) parallel to the 18 disciplines range of Srimad Bhagwat Geeta .

21.   5 space domain as domain fold of hyper cube 5 is only one of its roles as such.

22.   The other roles of 5 space domain are dimension fold of hyper cube 7.

23.   Further as boundary fold of hyper cube 6.

24.   As origin fold of hyper cube 4 .

25.   As base fold of hyper cube 3.

26.   One may further have a pause here and take note that   3 space plays the role of dimension of 5 space, and as such in all the above roles of 5 space, 3 space as well plays its role.

27.   One may further have a pause here and take note that   dimensional frame of 5 space is constituted by 5 solid dimensions.

28.   One may have a pause here and take note that 3 space in the role of dimension , as such also shall be carrying along with itself 4 space in the role of origin of 3 space.

29.   With it 5 solid dimensions set up shall be leading to a set of 5 creative spaces (4 space).

30.   Still further, 4 space is having 5 space in the role of its origin.

31.   As such the above set up of 5 creative dimensions shall be leading to 5 x 5 set up of 5 transcendental dimensions.

32.   It is this feature of transcendental dimensional order of the set up of 5 dimensions which deserve to be comprehended well and to be thoroughly appreciated for imbibing its complete values to acquire deep insight and enlightenment of this phenomenon .

33.   One may further have a pause here and take note that   5 x 5 = 25 is parallel to the transcendental code value of word formulation Vishnu.

34.   It is this attainment which is the attainment of the order of the Disciplines of Yoga of Srimad Bhagwat Geeta .

35.   One may further have a pause here and take note that transcendental code value of formulation Prithvi as well is 25.

36.   As such the Prithvi as the first element, with above range of sequential values of it, shall be bringing us face to face with with the chase phenomenon of Vedic systems of existence

phenomenon of Earth in its dynamic state around its own axes as well as around the Sun and at the same time permitting moon to remain in dynamic state around Earth itself.

37.   The chase of this existence phenomenon of Earth is the chase of Vedic systems.

38.   It is the chase of Ganita Sutras .

39.   Ganita Sutra 1 is the chase step ahead of the East.

40.   It will lead to the Polestar.

41.   It shall be a chase of motion of the Earth from East to North..

42.   The Earth in dynamic state in the space around, as with in Creator's space with transcendental origin accepting solid order dimensional frame permitting transcendence at the origin of each of the solid dimensions and further the compactified state of transcendental origin at the centre of Creator's space, are the features which deserve to be comprehended well for their thorough appreciation to have complete imbibing thereof to acquire deep insight and enlightenment about Vedic systems, Ganita Sutras and the Disciplines of Yoga of Srimad Bhagwat Geeta and the organization of knowledge of Vedic values.

43.   One may further have a pause here and take note that there are 25 Verga consonants.

44.   These 25 verga consonants are the organization format of 5 sequential transcendence ranges as 5 x 5 format as under:

1	2	3	4	5
2	3	4	5	6
3	4	5	6	7
4	5	6	7	8
5	6	7	8	9

45.   One may have a pause here and take note that this organization avails range of values (1,2,3,4,5,6,7,8,9), which is parallel to 9 vowels range.

46.   One may further have a pause here and take note that 25 -9 = 16 .

47.   This values parallel to the availability of remaining 16 letters of Devnagri alphabet namely 4 Antsatha letters, 4 Ushamana letters and 8 Yama letters.

48.   With it, It would be blissful to glimpse as to the potentialities of Vedic Systems to organize whole range of knowledge in terms of a single alphabet.

49.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VI

GLIMPSE ORGANIZATION FORMAT FEATURES

12. Students of Vedic Mathematics, Science & Technology shall glimpse the organization format features of Devnagri alphabet.
13. One shall comprehend and appreciate the role of Devnagri alphabet as the starting point as well as the end fruit of the chase of reach for whole range of knowledge.
14. Starting with Devnagri alphabet and having exhaustive coverage of whole range of knowledge and as a end fruit reaching back at Devnagri alphabet is the feature of the Devnagri alphabet, which makes it of unique feature.
15. This feature of beginning and end meeting at the same " Ment" makes it of a cyclic and self referral feature.
16. The range of chase steps extended by addition of Om formulation as the beginning source reservoir of values as the start with letters and Pranva as the end values reservoir as the last letter.
17. This makes it a range of 1 +50+1 = 52 letters.
18. The number value 52 permit reorganization as 13 x 4 which is parallel to exhaustive coverage of 4 space domain along its all the four dimensions in terms of hyper cubes of 13 edges set up.
19. One mayfurther have a pause here and take note that number value 50 is parallel to 10 x 5 = 50 coordinates fixation of creative boundary of 10 components of transcendental domain.
20. Further It would be blissful to take note that the classification of 50 letters as 50 = 9+25+16 is parallel to the values triple (3^2, 5^2, 4^2) parallel to right angled triangle (3,4,5) of area 6 units.
21. One may have a pause here and take note that the values quadruple (3,4,5,6) is parallel to four fold manifestation layer (3,4,5,6) of hyper cube 5 .
22. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VII

SEQUENTIAL CHASE OF PUSHPIKAS OF

ADHIYAYAS 1 TO 5

11. It would be a blissful exercise to have sequential chase of Pushpikas of Adhiyayas 1 to 5.
12. The syllables range of Pushpikas of adhiyayas 1 to 5 is (48,45,45, 50, 47)
13. This values range is of organization features (40+ 8, 40+5, 40+5, 40+10, 40+7) .
14. Pushpika format is parallel to the format of hyper cube 5 .
15. Hyper cube 5 accepts transcendental origin (5 space as origin).
16. 4 space accepts 5 space as its origin.
17. 4 space also plays the role of creative boundary of 5 space.
18. 4 x 4 format avails values range (1,2,3,4,5,6,7).
19. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
20. It would be a blissful exercise to chase format features of Pushpika of adhiyayas 1 to 5 parallel to above organization format features of hyper cube 4

VIII

DIMENSIONAL DOMAINS SPLIT SPECTRUM

WITH IN CREATOR'S SPACE.

25. Students of Vedic Mathematics, Science & Technology shall comprehend and appreciate the domains split spectrum phenomenon of Creator's space and dimensional synthesis phenomenon of Creator's space and transcendental ranges synthesis phenomenon of transcendental domains format with in Creator's space.

26. Dimensional domains split spectrum is of sequential split steps.

27. The dimensional domain at its start with stage is a single entity spectrum.

28. It as a first step splits into a pair of entities of the order of its dimensions.

29. It, as such becomes a spectrum of pair of entitites.

30. Simultaneously during this split there is also a release of dimension of dimension order, which being of a lesser degree order so it remains latent as far as its presence in the spectrum is concerned..

31. However, at the next step it marks its presence.

32. At the second split step, the pair of entities further split into two pairs of entities each of their dimensional order, which in fact is of the order of dimension of dimension of the start with domains.

33. As such at the second split step, there emerge 5 entities of the order of dimension of dimension of the start with domain.

34. One may have a pause here and take note that if illustratively the start with domain is 6 space domain, then at the first step it shall split into a pair of 4 space domain and at the second step, it would be a spectrum of 5 entities of 2 space order.

35. In general it can be said that N space domain at first step splits in to a pair of (N-2 domains).

36. And at second step, it leads to a spectrum of 5 (N-4 domains) .

37. At third step there would be a reach at 12 entities of (N-6 domains).

38. At fourth step there would be a reach at spectrum of 29 entities of (N-8 domains).

39. At fifth step there would be a reach at 70 entities of (N-10 domains).

40. Illustratively if N=10 then sequentially the spectrum would be of 1 domain of 10 space order, 2 domains of 8 space order, 5 domains of 6 space order, 12 domains of 4 space order, 29 domains of 2 space order and 70 domains of zero space order.

41. One may have a pause here and take note that it is this reach of 10 space domains as 70 domains of 0 order, which enrich the domain split spectrum .

42. The spectrum values range comes to be 1, 2,5,12,29,70) with summation value 119 which permit reorganization as 119 = 7 x 17.

43. One may have a pause here and take note that NVF (foundation) = 119.

44. Further as that 17 is the placement value of Northern Hemi-sphere.

45. Still further as that value 17 is parallel to the transcendental code value of word formulation Atma.

46. Still further as that the upper limit of the linear order is only uptil 7 steps.

47. With it the transcendental origin with its transcendence of transcendental order itself shall be manifesting 7 space limit and it shall be having foundation for its transcendence upward to be of value 7 x 17.

48. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IX

DIMENSIONAL SYNTHESIS PHENOMENON

WITH IN CREATOR'S SPACE.

8. Students of Vedic Mathematics, Science & Technology shall comprehend the dimensional synthesis phenomenon with in Creator's space.

9. Dimensional synthesis glue is provided by the transcendental origin of Creator's space .

10. Linear order dimensions synthesized sequentially leading to the values (1), (1,1) = 3 (1,1,1) = 6 , (1,1,1,1,) = 10, (1,1,1,1,1,) = 15, ------.

11. Spatial dimensions lead to the synthesis value
(2) = 2, (2,2) = 4, (2,2,2) = 6, (2,2,2,2) = 8 , (2,2,2,2,2) = 10, ------.

12. Solid dimensions lead to synthesis values (3 = 3), (3,3) = 5, (3,3,3) =6 , (3,3,3,3) = 6, (3,3,3,3,3) = 5., -----.

13. Creative dimensions lead to synthesis values (4) = 4, (4,4) = 6, (4,4,4) = 6, (4,4,4,4) = 4, (4,4,4,4,4) = 0 , --------.

14. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

X

SYNTHESIS OF TRANSCENDENTAL RANGES

13. Students of Vedic Mathematics, Science & Technology shall also comprehend the synthesis phenomenon of transcendental ranges.

14. A pair of transcendental ranges synthesized by availing synthesis value equal to the order of transcendental ranges itself.

15. Linear order transcendental range (1,2,3,4,5) synthesizes with itself availing synthesis value 1 and leads to synthetic value (1+2+3+4+5) +(1) + (1+2+3+ 4+5) =31.

16. One may have a pause here and take note that the value 31 is parallel to one space playing the role of dimension of 3 space.

17. A step ahead, synthesis of pair of spatial order transcendental ranges (2,3,4,5,6) shall be leading to value 20+2+20 = 42 which is parallel to the value of 2 space playing the role of dimension of 4 space.

18. A step ahead solid order transcendental range (3,4,5,6,7) shall be synthesizing with itself and would be leading to the value 25+3+25 = 53 which is parallel to the value of 3 space playing the role of dimension of 5 space.

19. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

20. It would be a blissful exercise to glimpse format features of above 3 phenomenon
    1. Dimensional domains split spectrum.
    2. Dimensional synthesis .
    3. Synthesis of transcendental ranges.

21. One shall glimpse the happening of above 3 phenomenon with in the Pushpika of Srimad Bhagwat Geeta .
22. One shall also make entries of these phenomenon with in one's TCV dictionary.
23. One shall add detailed notes of their comprehensions of these phenomenon in one's dictionary.
24. One shall further fully comprehend and appreciate the distinguishing features of four fold manifestation format, transcendence phenomenon and domains split spectrum, dimensional synthesis and synthesis of transcendence ranges with in Creator's space accepting transcendental origin.

ATAM SAYYAM YOG

I

NUMBER VALUE 6

20.   Adhiyaya 6 accepts number value 6 .

21.   First 6 primes are (2, 3,5,7,11,13).

22.   The summation value of first 6 primes is 31= 2+3+5+7+11+13.

23.   Number value 31 is parallel to one space playing the role of dimension of 3 space.

24.   Number value 31 permit reorganization as (1+2+3+4+5) + (1) +   (1+2+3+4+5).

25.   This organization is parallel to synthesis value of a pair of linear order transcendence ranges.

26.   The self referral range (1,2,3,4,5,6) is of 6 steps.

27.   This self referral range permit organization of a pair of sequential transcendence ranges steps as :

(1,2,3,4,5,6)= (1,2,3,4,5) and (2,3,4,5,6).

28.   One may have a pause here and take note that this organization, as such permits a chase of value 6 as the first step of the five steps of the second transcendental range format .

29.   It is parallel to chase of organization in terms of a Sathapatya Measuring Rod of hyper cubes 1 to 5 , which shall be covering uptil 5 steps parallel to   (1,2,3,4,5) and then with repeated application of this Sathapatya Measuring Rod , the value 6 will become the first step of transcendence range format.

30.   The repeated application of Sathapatya Measuring Rod of hyper cubes 1 to 5 , as such shall be reach, as first step uptil adhiyayas 1 to 5 and as second step from adhiyayas 6 to 10.

31.   One may have a pause here and take note that number value 10 accepts basic value 1+ 0 = 1 .

32.   Further as that number value 10 permit reorganization as 10 = 6+4, which is parallel to pair of values (6,4) which is further parallel to the format of 6 space domain, 4 space dimension .

33.   One may further have a pause here and take note that 6 x 4 format accommodates all the 24 double digit numbers of 5 place value.

34.   It also would be blissful to take note that adhiyaya 10 is Vibhooti Yoga of 42 shalokas range, parallel to 42 shalokas range of adhiyaya 4 (Gyan Karam Sanyas Yog) of Srimad Bhagwat Geeta,

35.   Adhiyaya 10 amongst others enlightens as that Lord Krishna is Akara, the first syllable (10.33) .

36.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

37.   It would be blissful to take note that the repeated application of Sathapatya Measuring Rod as such may also permits us chase in the reverse orientation as well from adhiyaya 10 to adhiyaya 6 .

It would further be very blissful to take note that parallel to Akara being first syllable, number value 6 is also of value 1 as the first step of second time application of the Sathapatya Measuring Rod .

II

NUMBER VALUE 6 TO NUMBER VALUE 28

28. The word formulation *Kaya* accepts transcendental code value 6.
29. word formulation Braham accepts transcendental code value 28.
30. Number 6 is first perfect number.
31. It accepts 3 proper divisors namely (1,2,3).
32. Number 28 is second perfect number.
33. It accepts 5 proper divisors namely (1,2,4,7,14).
34. One may have a pause here and take note that the summation value of first 5 primes namely (2,3,5,7,11) is 28.
35. It also would be blissful to take note that the number value 28 is the biggest composite number between the consecutive pair of primes (23,29).
36. This way the first perfect number gets related to number value 3.
37. On the other hand second perfect number 28 gets related to number value 5.
38. One may have a pause here and take note that third perfect number 496 accepts 9 proper divisors, namely (1,2,4,8,16,31,62,93,124, 248).
39. One may further have a pause here and take note that number value 5 is of middle placement of 9 numeral range (1,2,3,4,5,,6,7,8,9).
40. And number value 3 is of middle placement of 5 numeral range (1,2,3,4,5).
41. It also would be very blissful to take note that of the range of values 1 to 28 , there are 3 triple of consecutive composite numbers namely (8,9,10) , (14,15,16) , and (20,21,22).
42. Of this range there is only one array of 5 consecutive composite numbers namely (24,25,26,27,28).
43. One may further have a pause here and take note that 3 is the biggest prime divisor of first perfect number 6.
44. Number 7 is the biggest prime divisor of second perfect number 28.
45. Number 31 is the biggest prime divisor of third perfect number 496.
46. It would be blissful to take note that values triple (3,7,31) are individually associated with one or the other feature of linear order 3 space of 7 geometries range and the synthesis value of pair of linear order transcendence ranges being 31, which itself is the summation value of first 6 primes namely (2,3,5,7,11,13).
47. One may further have a pause here and take note that of this 6 primes range , only one of them namely prime 2 is an even number value while the remaining 5 numbers values (3,5,7,11,13) are the odd numbers values.
48. These 5 odd numbers values (primes) permit reorganization as :
    i)   3 = 2 x 1+1 which is parallel to 3 geometries range of 8 space.
    ii)   Number value 5 = 2 x 2 +1 is parallel to 5 geometries range of 2 space.
    iii)   Number value 7 = 2 x 3+1 is parallel to 7 geometries range of 3 space.
    iv)   Number value 11= 2 x 5 +1 is parallel to 11 geometries range of 5 space.
    v)   Number value 13 = 2 x 6 +1 is parallel to 13 geometries range of 6 space.
49. One may have a pause here and take note that the above 5 steps long odd primes range (3,5,7,11,13) leads to geometries ranges of (1,2,3,5,6 spaces)
50. One may have a pause here and take note that here 4 space is going out of range.

51. One may further have a pause here and take note that amongst the range of first 6 primes, even prime (2) had gone out of the range of odd primes.
52. Now 4 space also has gone out of the range of geometries ranges.
53. It brings us face to face with as that 2 space and 4 space are inter-related each other as 2 space being in the role of dimension of 4 space.
54. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

NUMBER VALUE 13

5. Number value 13 permits reorganization as $13 = 2 \times 6 + 1$.
6. This organization of $13 = 2 \times 6+1$ is parallel to 13 geometries range of 6 space.
7. It would be very blissful to take note that 4 space plays the role of dimension of 6 space and with in 4 space 12 edged cube accepts 13th edge.
8. Further it would be very blissful to take note that following formulation accept transcendental code value (13)
   i) Chit   ii) Akshar   iii) Yagya

5. One may have a pause here and take note that adhiyaya 6 enlightens us about 20 three conceptual terms, in reference to conceptual formulation Braham.

6. As the word formulation Braham accept transcendental code value 28, as such the inter-relationship of above term (Yagya, Akshar and Chit) with Braham deserve to be chased as inter – relationship of values pairs (28,13).

7. One may have a pause here and take note that number value 28 permit reorganization as $28 = 13 + 15$.

8. One may further have a pause here and take note that 4 space accept transcendental origin (5 space as origin of 4 space).

9. Further as that 5 space domain accept solid dimensional order of 5 dimensions of total dimensional value $3 \times 5 = 15$.

10. Still further as that with in 4 space domain, 12 edged cube manifests as additional edge i.e. 13th edge and hyper cube 4 as 13th edged cube swaps 4 space domain.

11. One may further have a pause here and take note that number value pair (15,13) is parallel to the format (domain fold, dimension fold).

12. Still further the number values pair (15,13) also accept format features of 15 geometries range of 7 space and 13 geometries range of 6 space.

13. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

IV

ADHIYAYA 1 AND ADHIYAYA 6

18. Adhiyaya 1 of Srimad Bhagwat Geeta is a scripture of 47 shalokas.
19. Adhiyaya 6 of Srimad Bhagwat Geeta is also a scripture of 47 shalokas.
20. Pushpika of adhiyaya 1 is a scripture of 48 syllables.
21. Pushpika of adhiyaya 6 is a scripture of 47 syllables.
22. Adhiyaya 1 is Arjun Vishad Yog.
23. Adhiyaya 6 is Atam Sayyam Yog.
24. Arjun Vishad Yog accepts transcendental code value 19+24+12
25. Atam Sayyam Yog accepts transcendental code value 16+25+12.
26. One may have a pause here and take note that transcendental code value of Arjun Vishad Yog is of summation value 19+24+12 = 55.
27. The transcendental code value of Atam Sayyam Yog is of summation value 16+25+12 = 53.
28. One may have a pause here and take note that numbers values pair (55, 53) is of the format of (domain, dimension).
29. One may have a pause here and take note that this will bring to focus of adhiyaya 1 vis-à-vis the focus of adhiyaya 6 .
30. One may further have a pause here and take note that   number value 53 is parallel to the set up of 3 space as dimension structuring 5 space as domain.
31. Further as that number value 53 permit reorganization as 3+4+5+6+7) +   (3) + (3+4+5+6+7).
32. This organization is parallel to synthesis of a pair of solid dimensional order transcendence range.
33. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
34. It would be a blissful exercise to glimpse the differences of the Disciplines of Arjun Vishad Yog and Atam Sayyam Yog.

V

TCV DICTIONARY

11. One shall up to date one's TCV dictionary by making entries of word formulation of adhiyaya 6.
12. Along with these word formulations , one shall also tabulate their transcendental code values.
13. Further one shall append one's elaboration note of the values comprehension of these terms by the Sadhakas.
14. Here one may also tabulate the organizational format features differences of adhiyaya 1 and adhiyaya 6 .
15. Further one shall also tabulate the differences of values of Disciplines of Arjun Vishad Yog and Atam Sayyam Yog.
16. One may specifically chase for comparative comprehension of the format features and values of Pushpikas of adhiyaya 1 and adhiyaya 6 .
17. It would be blissful to take note that Pushpikas of adhiyayas 1 to 18 avail syllable of the range (45,46,47,48,49,50,51,52).
18. It would be a blissful exercise to tabulate frequencies of occurrence of these syllable ranges as pushpikas of adhiyayas 1 to 18.

19.   In particular it would be a blissful to take in to consideration the frequency of syllables 48 and syllables 47.

20.   It would be further blissful to take note as to Pushpikas of which of the adhiyayas are having syllable 48 and which of them are having syllable 47.

VI

VALUES STRINGS

13.   One shall visit and revisit the text of adhiyaya 6 of Srimad Bhagwat Geeta and to glimpse the values strings being availed to reach at format features of Disciplines of Atam Sayyam Yog.

14.   Mann, Budhi, Chit Ahankar as Antakaran, and Atma, Parmatma and Braham values string deserve to be glimpsed and imbibed fully.

15.   Formulation Mann accept transcendental code value 19.

16.   Word formulation Budhi accept transcendental code value 25.

17.   Word formulation Chit accept transcendental code value 13.

18.   Word formulation Ahankar accept transcendental code value 27.

19.   Transcendental code value Antakaran accept transcendental code value 41.

20.   Word formulation Atma accept transcendental code value 17.

21.   Word formulation Parmatra accept transcendental code value 37.

22.   Word formulation Braham accept transcendental code value 28.

23.   Let us reorganize these transcendental code values in sequential increasing order.

24.   It brings us the following values range:
        13, 17, 19, 25,27,28,37,41.

13.   It would be a blissful exercise to reach at geometric formats of these numbers values .

14.   Numbers value 13 is parallel to 13 edged cubes with in 4 space.

15.   Number value 17 is parallel to placement value of Northern Hemi-sphere.

16.   Number value 19 is parallel to placement value of Southern Hemi-sphere.

17.   Number value 25 is parallel to value of Prithvi.

18.   Number value 27 permit reorganization as 3^3 which is parallel to half 3

        dimensional frames of solid dimensions.

19.   Number value 28 is parallel to second perfect number. Permit reorganization as 4 x 7 , full expression range of linear progression along all the 4 dimensions of 4 space.

20.   Number value 37 is parallel to the transcendental code value of word formulation Sri Bhagwan.

21.   This value is also parallel to split of the self referral range (of 6 steps) in to a synthesized set up of a pair of linear order transcendental ranges of synthetic value (31).

22.   Number value 41 is parallel to the reach of a Sathapatya Measuring Rod of hyper cubes 1 to 4 / 4 space measuring rod.

23.   One may have a pause here and take note that 4 space plays the role of dimension of 6 space.

24. Further as that while Lord Vishnu , overlord of 6 space is the presiding deity of Sathapatya Measuring Rod of 6 space while Lord Brahma , Creator of the Supreme, 4 Head Lord, is the presiding deity of this measuring rod.

VII

YOGA DISCIPLINE

40. Simple English rendering for Sayyam means to remain with in disciplines of values.
41. Atam Sayyam means to follow the discipline of virtues of Atman.
42. Human frame is the format of " Shud Chakras".
43. Features of these Chakras , as their external characteristics, are preserved as being of the sequential order of values range " 2,4,6,8,10,12"
44. This values range is parallel to boundary components of hyper cubes 1 to 6.
45. Yoga Discipline would be a flow of values along Shud Chakras format as a flow with in the array of boundaries of components " 2,4,6,8,10,12" .
46. Adhiyaya 6 commands that sitting posture is to be such that the backbone is straight and eyes focus is to be upon the tip of the nose .
47. One may have a pause here and take note that 6 chakras location seat is the tip top of the Head.
48. Location seat of fifth chakra is with in throat.
49. Chakra 4 has the location seat with in the heart seat.
50. Chakras 3 & 2 are of location seats with in the outlet seats of the lower part of the body.
51. Chakra 1 is of the location seat at the middle of the pair of eyes as a meeting point of the root of the nose.
52. One shall sit comfortably and blissfully glimpse location organization and coordination of the seats of the Shud Chakras.
53. One shall visit and revisit this location seats organization and coordination of Shud Chakras.
54. It would be blissful to take note that sixth and first chakras are coordinated by the domain of head portion of the body.
55. Chakras 3, 2 and 4 are with in the trunk portion of the body.
56. Chakra 5 is with in the coordinating throat part of the body, coordinating the head portion and trunk portion of the body.
57. It would further be blissful to take note that   the structural set up of the backbone is of 33 components.
58. Number value 33 is availing number value 3 for both digit placements.
59. It is parallel to the placement of pair of 3 dimensional frames of half dimensions of single 3 dimensional frame of full dimensions.
60. It would be very blissful to take note that during split of a 3 dimensional frame into a pair of 3 dimensional frame, there would be a release of 4 space at the origin.
61. So, the flow with in the backbone.
62. So, the effect of meditation during the posture being commanded as to have backbone in straight posture.
63. The sixth chakra location seat is at the tip top of the head.
64. One may have a pause here and take note that it is in straight exposure to the Sun.
65. Sun has number value 6.

66. Sun is a 6 space body.
67. Shud Chakra format is format of 6 space.
68. The location wise 6 chakra has two fold connection, firstly with 5th chakra and secondly with 1st chakra.
69. It would be blissful to take note that 6 = 1+5.
70. Students of Vedic Mathematics, Science & Technology shall firstly glimpse the formats of hyper cubes 1,2,3,4,5 & 6.
71. Students chasing 26 meters organization may take note that NVF (Nose) = 53 and NVF (Eye) = 35 and that numbers values pair (35,53) constitutes a reflection pair of numbers.
72. It would further be blissful to take note that number value 53 is parallel to the structural set up of 3 space in the role of dimension of 5 space.
73. Further it would be very blissful to take note that number value 35 is parallel to transcendental code value of formulation Udgit.
74. Still further it would be very blissful to take note that number value (-35) is parallel to the structural format of   (-5 space) playing the role of dimension of (-3 space).
75. It would further be very blissful to take note that   the values range as under is the values range of 9 steps.
(-35, -24, -13, -2, 9, 20, 31, 42, 53)

76. It would be very blissful to take note that the above range of values is of structural organization of the range of -5 space in the role of dimension to 3 space in the role of dimension .
77. It is blissful range (-3, -2, -1, 0, 1,2,3,4,5).
78. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

EXPERIENCES CHAPTER OF TCV DICTIONARY

28. Sadhakas shall open a new chapter for one's TCV dictionary to analyst one's experience of understanding the structural format of one's own body.
29. One shall visit and revisit this chapter.
30. One shall up to date this chapter at every opportunity of new experience.
31. It would be blissful to take note that ultimately one shall be glimpsing that Sathapatya Measuring Rod is the manifestation format of human body as well.
32. Sathapatya Measuring Rod is the manifestation format of Solar universe.
33. Manifestation format of Sathapatya Measuring Rod is the flow path of transcendental domain values.
34. Organization of knowledge of one Veda as 4 Vedas is along the Sathapatya Measuring Rod format itself.
35. It is this glimpsing and experience which shall be giving confidence to oneself that one is really on the meditation path of Atam Sayyam Yog.
36. The reach ahead is of Brahman domain.
37. In a way it is a reach of number value 6 to number value 28.
38. A step ahead, the reach is to be where artifices of numbers as well as the dimensional frame dissolve their differences and every step becomes the same like $1^0 = 1^1 = 1^{-1} = 1^2$ and so on.
39. This will take us from transcendental code values of Devnagri alphabet to Vedic code values of Devnagri alphabet.
40. This leads to 9 numerals format.
41. Whole range of values get reduced to values 1 to 9 .
42. There are 9 vowels.
43. These transform in to syllables (Aksharas)
44. Every vowel is of same value, and this value does not accept a measure.
45. So, Vedic code does not attach any value to the vowels.
46. Only consonants are attached values.
47. That too, for first 9 consonants , while 10th consonant as well is not attached any value.
48. Then the further array of 9 consonants are associated values.
49. 10th consonant in that sequence is also not attached any value.
50. This brings us face to face with a reach to value 10 as a reach which cannot be attached any value except that it is value free value.
51. It is Par-Braham.
52. One may have a pause here and take note that number value 6 accepts reorganization as 6 = 0+1+2+3 which is of zero dimensional order reaching uptil 3 space as origin.
53. Number value 10 accepts reorganization as 10 = 1+2+3+4 which is of linear dimensional order accepting 4 space as origin.
54. It, as such is a reach uptil and beyond the reach of 3 space and enlivened 4 space, the Creator's space ahead with transcendental base..

GYAN VIGYAN YOG

I

Adhiyaya 7

1.   Adhiyaya 7   accept association of number value 7 .

2.   Adhiyaya 7 is a scripture of single Uvacha

3.   Adhiyaya 7 is the first Adhiyaya of single Uvacha

4.   Adhiyaya 7 , in its entirety is the enlightenment of Lord Krishna about himself and the way Giani is fulfilled with His enlightenment.

5.   Lord Krishna is incarnation of Lord Vishnu .

6.   Lord Vishnu is the presiding deity of 6 space.

7.   Lord Vishnu is also the presiding deity of Sathapatya Measuring Rod .

8   6 space has 7 space as its origin.

9   With it, it is one of the format features of the chase format of the enlightenment organization of Adhiyaya 7.

II

GYAN VIGYAN YOG

31.   Adhiyaya 7 is Gian Vigyan Yog.

32.   Formulations Gian, Vigyan and Yog accept respectively transcendental code values (21, 30, 12).

33.   One may have a pause here and take note that number value 21 permit reorganization as 21 = 1+2+3+4+5+6 which is parallel to the organization format of Sathapatya Measuring Rod of 6 space domain synthesized as of coverage range of synthetic set up of hyper cubes 1,2,3,4,5 & 6.

34.   This as such brings us face to face with this another feature of 6 space.

35.   One may have a pause here and take note that earlier we have been face to face with features of 6 space accepting 7 space as its origin.

36.   Number value 30 accepts organization as 30 =6 +7+8+9 .

37.   The organization 30 = 6 +7+8+9 is parallel to set up of quadruple numbers (6,7,8,9) which is further parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 accepting 6 space in the role of dimension .

38. This, as such brings us face to face with one another feature of 6 space.
39. One may have a pause here and take note that previously we have been face to face with a pair of features namely (1) 6 space accepts 7 space as origin, and (2) 6 space domain accepts coverage by a Sathapatya Measuring Rod synthesized by hyper cubes 1,2,3,4,5,& 6 .
40. In that sequence, the third picture coming to focus is that 6 space plays the role of dimension and it leads to creation of hyper cube 8 of four fold manifestation layer (6,7,8,9) of summation value 6+7+8+9 = 30 which is parallel to transcendental code value of formulation Vigyan and further it is also parallel to the range of 30 shalokas of Adhiyaya 7 itself.
41. The word formulation Yog accepts transcendental code value 12.
42. One may have a pause here and take note that number value 12 is parallel to transcendental boundary (5 space as boundary) of 12 components of self referral domain (6 space) .
43. With it, we come to this as one another , i.e. the fourthfeature of 6 space.
44. One may have a pause here and reglimpse the following features of 6 space being focus by Gyan Vigyan Yog.:
    1. 6 space accepts 7 space as origin.
    2. 6 space domain accepts coverage in terms of Sathapatya Measuring Rod synthesized by hyper cube s 1,2,3,4,5,6.
    3. 6 space as dimension creates hyper cube 8 format of four fold manifestation layer (6,7,8,9) of summation value 30 which is parallel to transcendental code value of formulation Vigyan.
    4. 6 space accepts 5 space in the role of boundary of 12 components.
45. One may have a pause here and take note that the chase of Adhiyaya 7 will bring us face to face with organization feature of this text of 30 shalokas of shalokas ranges (1 to 7, 8 to 12, 13 to 19, 20 to 23 and 24 to 30).
46. One may have a pause here and take note that this split as reorganization brings us face to face with reorganization for number value 30 as of values range (7,5,7,4, 7).
47. One may have a pause here and take note that this five fold organization of the text as such brings to focus the flow of transcendental values .
48. One may further have a pause here and take note that values triple (7,5,7) leads to values triple of opposite orientation (-7, -5, -7) and the same leads us to dimensional synthesis (-7, -7) = (-5).
49. Still further this reach uptil (-5) in its opposite orientation leads to +5.
50. One may have a pause here and take note that parallel to number value 5, is the transcendental domain (5 space domain).
51. 5 space accepts a solid dimensional order.
52. 5 space accepts domain split as a spectrum of pair of entities (3,3).
53. One may have a pause here and take note that the split of a 3 dimensional frame releases 4 space at its origin.
54. One may have a pause here and take note that it is parallel to the fourth value of the string (7,5,7,4,7,).
55. Further as that 4 x 4 , a spatial format shall be covering a range of values (1,2,3,4,5,6,7) which shall be taking us to the fifth value of the chain of values (7,5,7,4,7).
56. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
57. It would be a blissful exercise to rechase above organization values chain (7,5,7,4,7) in its reverse orientation which shall be of the format (7,4,7,5,7) .
58. One may have a pause here and take note that in this reversal of orientations, it is only the replacement of the values pair (4,5) swapping their places.

59. A chase of the text of Adhiyaya 7 in its reverse orientation shall be further bringing us face to face with the values and features of Gian, Vigyan Yog .

60. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

PUSHPIKA OF ADHIYAYA 7

32. The Pushpika of Adhiyaya 7 is a scripture of 48 syllables.

33. Number value 48 permit reorganization as 48 = 2 x 4 x6.

34. It, as such brings us face to face with transcendence values triple (2,4,6) parallel to the format of 6 space as domain, 4 space as dimension and 2 space as dimension of dimension .

35. One may have a pause here and take note that this is the another feature of 6 space domain .

36. It is this feature which deserve to be comprehended well for its thorough appreciation and complete imbibing to acquire deep insight and enlightenment about 6 space domain .

37. One may have a pause here and take note that one feature of 6 space domain has been that it permits its coverage in terms of Sathapatya Measuring Rod of hyper cubes 1 to 6.

38. The second feature of 6 space domain is that it permits transcendence uptil its spatial dimension of dimension .

39. The another feature of 6 space domain has been that it accepts transcendental boundary (5 space as boundary).

40. One may have a pause here and take note that 5 space domain as well accepts transcendence parallel to values triple (1,3,5) with 5 space as domain, 3 space as dimension and 1 space as dimension of dimension .

41. One may further have a pause here and take note that the simultaneous transcendence at the transcendental boundary as well as at self referral domain is the phenomenon which deserve to be comprehended well.

42. The other feature of 6 space domain as that it accepts 7 space in the role of origin and further as that 6 space in the role of dimension creates hyper cube 8 deserve to be comprehended well.

43. It is this reach from number value 6 to number value 7 and to number value 8 deserve to be chased .

44. One may further have a pause here and take note that number value 7 is also parallel to the upper limit of linear progression in the form of 7 geometries range of 3 space of linear order.

45. As such to have a transition from linear order to spatial order, there would be a need to firstly reach at the spatial order, which would be available with in 6 space domain at its dimension of dimension level while linear order availability is at dimension of dimension level of 5 space domain.

46. As such the transition from linear order to spatial order, that way, shall be bringing us face to face with the format features of 1 space in the role of dimension of dimension of 5 space and 2 space being in the role of dimension of dimension of 6 space.

47. As such the sequential chase of linear sequencing which has its limit only uptil value 7 , shall be compelling us that for attaining transition from linear order to spatial order, there is to be a reach at dimension of dimension order which that way shall be making it as that

the shift is to be from number value 7 to number value 6 and it is this feature which deserve to be comprehended well.

48. One may further have a pause here and take note that it is this format feature which is coming to focus in the set up of Pushpika of Adhiyaya 7 which is a scripture of 48 syllables permitting reorganization as 48 = 2 x 4 x6.

49. One may have a pause here and take note that 6 space plays the role of dimension of 8 space, and that way a reach to number value 8 would be at dimensional level.

50. One may further have a pause here and take note that one of the feature of Gyan, Vigyan Yoga is that formulation Vigyan accepts transcendental code value 30 which permit reorganization as 30 = 6+7+8+9 which is parallel to set up of quadruple values (6,7,8,9) which is further parallel to the four fold manifestation layer (6,7,8,9) of hyper cube 8 accepting 6 space in the role of dimension .

51. One may have a pause here and take note that this brings to focus as that the chase steps at domain level take us from value 6 to value 7 and further from value 7 to value 8.

52. At dimensional order level , the linear order reach uptil dimension of dimension level along 5 space domain shall be transitting into spatial dimensional order with in 6space domain and as such the same at dimension of dimension level shall be taking us back from value 7 to value 6 .

53. And the reach from value 6 to value 8 would be a reach along the format of 6 space in the role of dimension of 8 space as domain.

54. One may further have a pause here and to recapitulate the above organization features :
    1. Reach from value 6 to value 7 is a reach along domains sequential coordination..
    2. Reach from linear order to spatial order is a reach from dimension of dimension level of 5 space to dimension of dimension level of 6 space.
    3. A reach from value 6 to value 8 is a reach along the dimension to domain reach format.

55. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

56. It would be a blissful exercise to visit and revisit the above reach in the sequential order :
    i) As a first step along domain format from value 7 to value 8 .
    ii) As a second step from value 8 to value 6 along the domain to dimension format.
    iii) A reach from value 7 to value 6 as a reach from dimension of dimension of dimension of 7 space domain to a reach at the dimension of dimension of 6 space domain.

57. One may have a pause here and take note that 0 space plays the role of dimension of dimension of dimension of 6 space domain.

58. And further as that 0 space also plays the role of dimension of 2 space which is dimension of dimension of 6 space.

59. One may further have a pause here and take note that this sequential quadruple steps flow with in 6 space domain and 7 space domain are of quadruple values set ups (6,4,2,0) and (7,5,3,1).

60. It brings us face to face with a reach from 6 space domain to 7 space domain at dimension of dimension of dimension level as a reach from 0 space format to 1 space format, being of the sequential increase format parallel to the sequential progression format of 6 space as domain and 7 space as domain.

61. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

62. It would be a blissful exercise to chase a reach from number value 7 to number value 8 , as well as to number value 6 , in its both orientations of reach from number value 8 and

back from number value 8 and also a reach to number value 6 and back from number value 6 .

IV

CONCEPTUAL PAGE OF TCV DICTIONARY

14. One shall up to date the conceptual page of one's TCV dictionary by making entries of conceptual terms of Gyan Vigyan Yog.
15. One shall glimpse and chase the enlightenment values, virtues, formats and features of text of Adhiyaya 7.
16. As a first step one shall glimpse the shalokas 1 to 7 of Adhiyaya 7 .
17. As a second step one shall glimpse shalokas 8 to 12 of Adhiyaya 7.
18. As a third step one shall glimpse shalokas 13 to 19 of Adhiyaya 7.
19. As a fourth step one shall glimpse shalokas 20 to 23 of Adhiyaya 7.
20. And finally one shall glimpse shalokas 24 to 30 of Adhiyaya 7.
21. It would be a blissful experience to distinctively glimpse the values and features of Gyan, and of Vigyan.
22. One shall tabulate the sequential reach of 6 steps of formats of hyper cubes 1 to 6 as coverage range of 6 space domain being the coverage range of Gyan.
23. One may further have a pause here and reglimpse the 6 phases and stages of Gyan domain coverage of 6 space domain parallel to Shud Chakras format of human body.
24. One shall further glimpse values of Vigyan as a four fold format of hyper cube 8 being created by 6 space in the role of dimension of 8 space.
25. One shall distinctively tabulate the format features of 6 space domain and of 6 space domain in the role of dimension .
26. One shall further chase 6 space domain being of the feature of transcendence format (6,4,2) and further to chase role of 6 space in the role of dimension permitting organization of hyper cube 8 as of values range (7,5,7,4,7) in its both orientations.

V

TECHNICAL TERMS PAGE OF TCV DICTIONARY

10. One shall up to date technical terms page of TCV dictionary by including terms of Adhiyaya 7.
11. Along with these terms one shall tabulate their respected transcendental code value .
12. One shall also include the values chains of the string of technical terms.
13. Illustratively the " Prakarti" is being chased here in terms of its two formats, firstly as Jar Prakarti and secondly as Chetan Prakarti.
14. The eight fold feature of Jar Prakarti deserve to be distinctively chased .
15. The eight fold of Jar Prakarti being 5 Mahabhoots (Prithvi, Apa, Agni, Vayu and Akash) and 3 values of Antahkaran namely Mann, Budhi and Ahankar.
16. One shall glimpse this value chain and formulations string and to express oneself fully about its comprehension.

17. The fourth value of Antahkaran namely " Chit" is the distinguishing feature of the Chetan Prakarti.
18. Likewise the text of Adhiyaya 7 being glimpsed and reglimpsed for its values chase formats to be " Yukt Chetsa"

VI

YUKT CHETSA

16. The formulation Yukt Chetsa accepts transcendental code value 28.
17. Number value 28 is parallel to transcendental code value of word formulation Braham.
18. Number value 28 is second perfect number.
19. Number value 6 is the first perfect number.
20. Number value 6 accepts only 3 proper divisors with 3 as the biggest prime divisor.
21. Number value 28 accepts 5 proper divisors with 7 as the biggest prime divisor.
22. Numbers values 3 and 7 are inter-related as 3 space accepting 7 geometries range.
23. The synthesis value of triple dimensions of any order lead to synthesis value 6
24. 6 space accepts only 7 geometries of non-negative signature.
25. 3 space accepts a complete range of 7 geometries .
26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
27. It would be a blissful exercise to glimpse and re-glimpse the values of formulation Yukt Chetsa.
28. One shall include this technical term in TCV dictionary.
29. The formulation Yukt Chetsa is also a conceptual term of very big range of values and virtues.
30. One shall express fully about one's comprehension and appreciation and imbibing of the values and virtues of " Yukt Chetsa".

VII

GYANI

10. The word formulation Gyani accept transcendental code value 24.
11. Number value 24 accepts reorganization as 24 = 4 x 6 which is parallel to the set up of a dimensional frame of 6 dimension of creative order for 6 space domain.
12. The number value 24 = 6 x 4 as 6 x 4 grid accommodates all the 24 double digit number of 5place value system.
13. One shall glimpse and re-glimpse word formulation Gyani.
14. It shall be glimpsed as a technical term of transcendental code value 24.
15. It shall also be glimpsed as a conceptual term parallel to the creative dimensional frame of Self Referral domain.
16. One shall simultaneously glimpse pair of values (24, 28) which accept reorganization as (6 x 4, 7 x 4).
17. This pair of values further deserve to be chased as values formats of pair of words formulations (Gyani and Yukt Chetsa) .
18. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

CHIT

10. Antahkaran (ultimate supports) of human existence is of four fold namely Mann, Budhi, Chit and Ahankar.
11. Of these Mann, Budhi and Ahankar constitute one class.
12. Chit constitutes the second class of Antahkaran.
13. Simple English rendering for Chit is the consciousness state.
14. Intelligence field is created with in consciousness state.
15. Mind creates this field.
16. Ahankar is the upper limit of this creation attainment.
17. The consciousness state , with in which the other three folds mark their existence, have their limitations as those being of their know individual support except that of consciousness state (Chit).
18. The Chit (consciousness state) in its pure state is capable of fulfilling itself to be (Yukt Chetsa) a fulfilled reservoir of transcendental values of existence phenomenon   of Brahman domain.

IX

CHASE AS DIVYA GANGA FLOW ALONG OM FORMULATION

16. Transcendental values flow permits its chase as Divya Ganga Flow along Om formulation.
17. Bindu Sarovar fulfilled with 6 space domain structures leads to 7 streams flow from with in Bindu Sarovar as first component of Om formulation for reach of this 7 streams flow uptil second component (Ardhmatra) of Om formulation.
18. 6 space domain accepts creative dimensional order (4 space in the role of dimension).
19. With it, a creative dimensional frame of 6 dimensions come into existence for sustenance of structural frame with in Bindu Sarovar.
20. 7 streams flow as such becomes the creation of the transcendental origin (5 space as origin) of Creator's space (4 space).
21. One may have a pause here and take note that the organization of the text of Adhiyaya 7 as of values string (7 ,4,7, 5,7) with its opposite orientation   (7,5,7,4,7) just makes swapping of places for values 4 and 5.
22. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
23. It would be a blissful exercise to chase the churning process with in Bindu Sarovar as reservoir of 6 space domain features and values with in creative dimensional frame of 6 dimensions and the churning at the transcendental origin of creative dimensional order creates 7 streams flow of 7 space with in a dimensional frame of transcendental order of 7 dimensions.
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
25. The churny with in creative dimensional frame of 6 dimensions with 2 space playing the role of dimension of 4 space, as such shall be bringing us face to face with the print out of four dimensional frame with in spatial dimension format as a set up of a Swastik.

26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

27. It is the glimpsing, appreciation and imbibing of the emergence and manifestation of Swastik frame at the dimension of dimension level of 6 space domain which shall be perfecting one's insight and enlightenment about this existence phenomenon of 6 space domain providing a reach to the Brahman domain

28. It is going to be a reach from number value 24 (6 x 4 = 24) to number value 7 x 4.

29. The reach from number value 6 x4 = 24 to number value 7 x 4 = 28 is a attainable reach of Gyani as Yukt Chetsa.

30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

X

GYAN KARAM YOG AND GYAN VIGYAN YOG

20. Formulation Gyan accepts transcendental code value 21.
21. Formulation Karam accepts transcendental code value 14.
22. Values pair 21, 14 accepts reorganization as (3 x 7, 2 x 14).
23. This organization focuses upon linear progression along triple dimensions and along a pair of dimensions respectively.
24. The formulation Vigyan accepts transcendental code value 30.
25. The values pair (21, 30) accepts reorganization as (3 x 7, 3 x 10).
26. This organization further permits reorganization as (3 x (2 x 3+1) and as 3 x (3x 3+1).
27. One may have a pause here and take note that this reorganization amounts to firstly a chase along 3 dimensions as of value 2 x 3+1 which is parallel to 7 geometries range of 3 space.
28. And secondly as 3 x (3 x 3+1) is parallel to chase along all the 3 dimensions a synthetic chase of (2 x 1 +1) and (2 x 3+1) which is parallel to a chase of synthetic set up of geometries range of 1 space and geometries range of 3 space.
29. One may have a pause here and take note that 1 space plays the role of dimension of 3 space.
30. 1 space has 3 geometries range.
31. 3 space has 7 geometries range.
32. The synthetic range of geometries of 1 space and of 3 space makes it parallel to value 3+7 = 10.
33. One may have a pause here and take note that the value 30 = 3 x 10 as such is a value 10 along all the 3 dimensions.
34. This value (10) along all the 3 dimensions, firstly as glimpsed above is a synthetic set up of geometries range of 1 space and geometries range of 3 space.
35. Further it would be blissful to take note that 10 = 1+2+3+4 which is parallel to a set up of quadruple values (1,2,3,4) which is further parallel to four fold manifestation layer (1,2,3,4) of hyper cube 3.
36. It is this feature of distinguishing value of Gyan Karam Yog and Gyan Vigyan Yog which deserve to be comprehended well for its thorough appreciation to have its complete imbibing for deep insight and enlightenment of distinctive formats, features , values and virtues of disciplines of Gyan Karam Yog and Gyan Vigyan Yog.
37. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
38. It would be a blissful exercise to chase and rechase the distinction between the Disciplines of Gyan Karam Yog and Gyan Vigyan Yog.

AKSHAR BRAHAM YOG

I

BASIC POSERS

14. Adhiyaya 7 concluded with basic and same have been taken up for answers in Adhiyaya 8.
15. This, this way, makes a continuity of Adhiyaya 7 and Adhiyaya 8.
16. It is this continuity of values of Disciplines of Gyan Vigyan Yog and Akshar Braham Yog, which deserve to be fully appreciated.
17. This is the continuity feature of number value 7 and number value 8.
18. It is continuity feature of structural organizations of linear order which takes uptil 7 steps progression as its limits reach and from there onwards is picked up and continuity is maintained by the spatial order.
19. One may have a pause here and take note that hyper circles 1 to 7 progressively increase while hyper circles go on decreasing.
20. To have progressive increase even beyond 7th progressive steps as well, there would be a need to have transition from linear order and attaining transformation in to spatial order.
21. This is attained as 1 space playing the role of dimension of 3 space and 2 space playing the role of 4 space and so on.
22. One may further have a pause here and take note that   it is this feature which is reflected in the posers reach at the end of the Adhiyaya 7 and same having been taken up for their determination in Adhiyaya 8.
23. In fact Adhiyaya 8 is determining the said posers of Adhiyaya 7
24. These posers are the posers of Gyan Vigyan Yog.
25. One may further have a pause here and take note that   the limitations which are to be confronted by the Gyan Vigyan Yog.
26. These posers are 7 in number and are about :
    i)   Braham   ii) Adhiyatam   iii) Karam   iv) Adhibhutam
    v) Adhidevam   vi) Adhiyagya   and   vii) How this is happening with in human body

14. The basic technical terms which need be comprehended first are :

    i)   Braham ii) Atma iii) Karam   iv) Bhoot   v) Daiv

    vi) Yagya   and vii) Deh.

15. Then a reach is to be to the conceptual terms:

    i) Braham   ii) Adhiyatam   iii) Karam   iv) Adhibhutam

    v)   Adhidevam   vi) Adhiyagya   and   vii) How this is happening with in human body

16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

17. One shall sit comfortably and permit the transcending mind to glimpse the values and virtues of the text of Adhiyaya 8 from its first shaloka to its last 28th shaloka

II

FIRST ORGANIZATION FEATURES OF THE TEXT OF ADHIYAYA 8

20. First organization feature of the text of Adhiyaya 8 is its first 2 shalokas are of Arjuna Uvacha.
21. The remaining 26 shalokas (shalokas 3 to shaloka 28) are of Sri Bhagwana Uvacha.
22. Number value 28 is parallel to transcendental code value 28 of formulation **Braham.**
23. Number value 26 is parallel to transcendental code value of word formulation **Nimit**
24. Numbers values pair (28, 26) is of format features parallel to domain fold, dimension fold.
25. One may have a pause here and take note that dimensional synthesis rule at work here is (26,26) = 28 .
26. It brings us face to face with the property 26+26 = 52 = 28+24.
27. One may have a pause here and take note that number value 24 is parallel to the creative dimensional frame of Self Referral domain (6 space) .
28. One may further have a pause here and take note that   number value 26 and number value 24 as well go parallel to the format (domain, dimension).
29. Still further , number value 26 permits reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 accepting transcendental dimensional order (5 space in the role of dimension).
30. It would be relevant to note that number value 24 = 6 x 4 is parallel to grid format 6 x 4 which accommodates all the 24 double digit numbers of 5 place value system.
31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
32. Here i also would be relevant to note that number value 28 is perfect number value and that it accepts 5 proper divisors .
33. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
34. It would be a blissful exercise to glimpse and reglimpse this organization feature of the text of Adhiyaya 8 .
35. One may have a pause here and take note that the first 2 shalokas of Arjuna Uvacha are in the form of 7 posers having been posed by Aruna for determination by Lord for his enlightenment.
36. The 26 shalokas of Sri Bhagwan Uvacha determine these posers.
37. During this determination, Lord has along with elaboration of the domains of said 7 posers, has also given glimpse of the four folds of existence phenomenon being as : 1) Vyakta 2) Avyakta   3) Snatna   4) Pursha.
38. Lord has further given the enlightenment about the Brahman Domain split as of existence phenomenon of Northern Hemi sphere and of Southern Hemi sphere.

III

TCV DICTIONARY

4. One shall up to date one's TCV dictionary by making entries of following technical terms:
   i) Braham ii) Atma iii) Karam   iv) Bhoot   v) Daiv

   vi) Yagya   and vii) Deh.

5. Transcendental code values of above terms be chased for their geometric formats.
6. One shall further add following conceptual terms in one's TCV dictionary:
   i) Akshar   ii) Adhiyatam   iii) Karam   iv) Adhibhutam

   v) Adhidevam   vi) Adhiyagya   and   vii) Dehi

4. One shall chase transcendental code value of above conceptual terms for their transcendental code values as well.

5. Further one shall chase the geometric formats of above conceptual formulation in terms of their transcendental code values.

6. Further one shall make entries of the technical terms 1) Vyakta 2) Avyakta 3) Snatna 4) Pursha in one's TCV dictionary.

7. These terms be also chased for their geometric formats in terms of their transcendental code values.

8. One shall glimpse the values of the text of Adhiyaya 8 and to make enlistment of values thereof .

9. These values be tabulated shaloka-wise.

10. Values be arranged along their geometric formats.

11. The geometric formats be visited and revisited to comprehend the organization format of the Discipline of Akshar Braham Yog .

12. One may have a pause here and take note that conceptual value of Akshar Braham Yog brings us face to face with its transcendental code value being 13+28+12 = 53 which is parallel to the organization format of 3 space in the role of dimension of 5 space.

13. One may further have a pause here and take note that 5 space plays the role of origin of 4 space.

14. Further as that within 4 space 12 edged cube manifests 13th edge along its degree of freedom of motion.

15. One may further have a pause here and take note that formulation Akshara accepts transcendental code value 13.

16. Further the word formulation Yagya as well accepts transcendental code value 13.

17. The transcendental origin (5 space as origin of 4 space) accepts solid order dimensional frame of 5 dimensions of dimensional value 3 x 5 = 15.

18. One may further have a pause here and take note that 13+15 = 28 brings us face to face with the transcendental code value 28 of word formulation Braham.

19. Like that it would be a blissful exercise to chase the above 18 formulations for their transcendental code values and geometric formats within Creator's space providing four fold creation format for whole range of manifested creations.

20 It would be a blissful exercise to chase above 18 formulations in terms of their transcendental code values along transcendence format of the transcendental origin of Creator's space within solid dimensional order of 5 dimensions.

21. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

22. It would be a blissful exercise to simultaneously glimpse above 18 formulations within 4 space format as well as within 5 space format as simultaneous existence phenomenon and also as the transition and transformation permissible for manifested creation for their transcendental values .

IV

SHALOKA-WISE CHASE OF FORMULATION

4. It would be a blissful exercise to have shaloka-wise chase for their formulations .
5. One shall start with shaloka 3 and reach uptil shaloka 28.
6. Illustratively shaloka 3 shall be bringing us face to face with the formulation : 1. Aksharam 2. Braham 3.Param 4.Swabhav 5.Adhiyatam 5. Bhoot Bhaav 6.Visarga 7. Karam.

4. These formulations be chased for their geometric formats in terms of their transcendental code values.

5. Shaloka 4 brings us face to face with the formulation :

1. Adhibhootam 2. Khar Bhava 3. Purush 4. Adhidevtam

5. Adhiyagya 6. Dehbharitaam

6. These formulations be chased for their geometric formats in terms of their transcendental code values

7. Shaloka 5 & 6 brings us face to face with the formulations: 1. Antkaal

2. Kalevar 3. Samran 4. Maddbhaav and 5. Sanshye.

8. These formulations be chased for their geometric formats in terms of their transcendental code values.

10. Shaloka 7

ADHIYAYA 8

I

NUMBER VALUE 7 & 8

27. Number value 7 is prime.
28. Number value 8 is 2^3.
29. Number value 7 is parallel to 7 steps long reach limit of linear progression
30. Linear order creates 3 space of 7 geometries range.
31. Parallel to it cube accepts 7 versions.
32. Number value 1 accepts also a value 1^3.
33. Number value 8 permits reorganization as 2^3.
34. With it number value 2^3 is second member of sequence (1^3, 2^3, 3^3.---).
35. 3 space permits cut in to 8 octants.
36. Parallel to it cube permits split in to 8 sub cubes.
37. Cube is hyper cube 3 .
38. It is followed by hyper cube 4 in the sequence of hyper cubes.
39. Hyper cube 4 accepts solid boundary of 8 components.
40. One may have a pause here and take note that a split of cube in to 8 sub cubes brings to focus that the centre of the cube , which is the meeting point of the inner most corners of 8 sub cubes , is as such is enveloped by 8 corner points of 8 sub cubes.
41. It brings us face to face with the dual structure of the centre of the cube, firstly as point of the cube itself and secondly as being distinct than that of all other points as here the inner most corner points of sub cubes meet and envelop it .
42. This as such makes the centre of the cube as the seat of hyper cube 4.
43. It is this feature of the centre also being the seat of hyper cube 4 which deserve to be comprehended well.
44. Centre of the cube as seat of hyper cube 4 makes it hyper cube 4 of 0 domain set up.
45. With it centre of the cube may also be taken as hyper cube 4 in its 0 value state.
46. One may have a pause here and take note that cube as hyper cube 3 accepts 7 geometries range with 7 versions of cube, while hyper cube   4 accepts solid boundary of 8 components.
47. It is this feature which deserve to be comprehended well to have proper appreciation of transition from number value 7 to number value 8 .
48. It will also help us appreciate as to why hyper circle 1 to 7 increase while hyper circle 8 onwards go on decreasing, because there the insistence for chase is in terms of linear order while at the 8th step there is transition from linear order to spatial order.
49. It is this feature which deserve to be comprehended well and to be properly appreciated and to be thoroughly imbibed to have deep insight and enlightenment of transition from number value 7 to number value 8 .
50. It is in terms of this feature that one can appreciate as to how hyper circles 1 to 7 increase and hyper circle 8 onwards decrease, and for attaining continuous increase even beyond hyper circle 7 as well then the transition is to be had from linear order to spatial order.

51. One may further have a pause here and take note that Adhiyaya 7 Gyan Vigyan Yog at its end reach poses 7 basic questions which have been taken up in Adhiyaya 8 Akshar Braham Yog of Srimad Bhagwat Geeta .

52. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

Values Triples (8,9,10)

16. Of the range of numbers values (1,2,3,4,5,6,7,8,9,10), the number values triple (8,9,10) is of three consecutive numbers values. .

17. Of this range numbers values triple is the 3 consecutive numbers of non-composite nature.

18. The in between quadruple values (4,5,6,7) is of alternative composite and non-composite numbers.

19. The number value 1 is a non-composite value , as it does not accept any divisor other than 1 itself.

20. However, other non-composite numbers namely (2,3,5,7) accept a pair of divisors namely 1 and the number itself.

21. Accordingly number value 1 is unique as it accepts only 1 as its divisor.

22. Quadruple numbers (2,3,5,7) accept a pair of divisors.

23. Numbers value pair (4,9,) accept triple divisors, viz. 4 accepts 1,2, & 4 as divisors.

24. Number value 9 accepts (1,3 & 9) as divisors).

25. Triple values (6,8,10) accepts quadruple divisors viz 6 accepts (1,2,3 &6) as divisors.

26. Number value 8 accepts (1,2,4 &8) as divisors.

27. Number value 10 accepts (1,2,5 & 10) as divisors.

28. One may have a pause here and take note that first 3 values (1,2,3) is the only triple of non-composite numbers .

29. And last 3 values triple (8,9,10) is the only consecutive composite values triple.

30. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

16. It would be blissful to take note that 3 consecutive values triples are

   (8,9,10) , (14,15,16) & (20,21,22)

III

FIRST FIVE COMPOSITE NUMBERS RANGE

(24,25,26,27,28)

27. The first 5 composite numbers range is (24,25,26,27,28) .

28. This values range is in between the consecutive primes pair (23,29).

29. The middle placement composite number is 26.

30. Number value 26 permits reorganization as 26 = 5+6+7+8.

31. This organization is parallel to set up of quadruple values (5,6,7,8).

32. It is a set up of a pair of composite numbers and a pair of primes.

33. One may have a pause here and take note that the quadruple (4,5,6,7) is also of the features of a pair of composite and pair of prime numbers.
34. One may further have a pause here and take note that the quadruple (4,5,6,7) begins with a composite number value (4).
35. The quadruple (5,6,7,8) begins with a prime value (5).
36. The quadruple (4,5,6,7) is parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6 .
37. The quadruple (5,6,7,8) is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 .
38. Further as that the last value of quadruple (4,5,6,7) is the prime value 7.
39. The last value of quadruple (5,6,7,8) is the composite value (8).
40. One may further have a pause here and take note that number value 7 is parallel to 7 space playing the role of origin of 6 space.
41. Further as that number value 8 is parallel to 8 space playing the role of origin of 7 space.
42. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
43. It would be a blissful exercise to be face to face with the transition from number value 7 to number value 8 as 7 space in the role of origin of 6 space to 8 space in the role of origin of 7 space.
44. It would further be a blissful exercise to chase transition from number value 7 to number value 8 as a transition from 7 space as domain to 8 space as origin of 7 space.
45. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
46. The transition from number value 7 to number value 8 along the format of 7 space and 8 space , as such shall be bringing us face to face with different roles of 7 and 8 spaces as dimension folds, boundary folds, domain folds and as base folds.
47. These 5 different roles of spaces , as such deserve to be chased distinctively for transition for a pair of consecutive number values as well as for transition for a pair of consecutive dimensional spaces.
48. Further it shall be bringing us face to face with the richness of the structural set ups of dimensional frames and of boundary frames of the dimensional domains.
49. This way, a transition from a dimensional frame of given dimensional order to the dimensional frame of next dimensional order bring us face to face with the working rule of transcendental code values for a range of 9 vowels which accept numbers values 1 to 9 parallel to linear dimensional order, spatial dimensional order, solid dimensional order , creative dimensional order, transcendental dimensional order, self referral dimensional order, unity state dimensional order, natural state dimensional order and Brahaman state dimensional order.
50. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
51. With it one would be face to face with the richness of the syllables formats which accept role of one of the vowels in reference to consonant (s) .
52. It is this feature of words formulation which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing to have a deep insight and enlightenment about the structural format of the words formulations.

IV

7 STEPS LONG COMPOSITE NUMBERS RANGE

(90,91,92,93,94,95,96)

19. The first 7 steps long consecutive numbers values range is (90,91,92, 93,94, 95,96)
20. This is a unity state range of 7 steps.
21. 9 space accepts 7 space in the role of dimension .
22. As such dimensional order of 9 space is of unity state values.
23. Brahamman state is a state of 9 steps long range values.
24. The inter-relationship of unity state of 7 steps long range values and Brahamman state of 9 steps long range value deserve to be appreciated parallel to 7 space playing the role of dimension of 9 space.
25. It would be a blissful poser to visualize the situation of urge to reach at a range of 9 consecutive numbers values range.
26. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
27. It is blissful that we are having 7 consecutive numbers values range (90,91, 92, 93,94,95,96) .
28. This range is between the pair of consecutive primes (89,97).
29. Number value 97 is the biggest prime of the values range 1 to 100.
30. One may have a pause here and take note that Yajur Ved has 101 branches.
31. Saam Ved has 1000 branches.
32. Vedic systems have reached at formulation Sahastra for number value 1000.
33. Formulation Sahastra accepts transcendental code value 23.
34. The formulation Anant as well accepts transcendental code value 23.
35. With it Anant goes parallel to a reach of Shahestra Sheersha (1000 heads set up).
36. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

ATHARV VED HAS 9 BRANCHES

34. Values range (1,2,3,4,5,6,7,8,9) is parallel to 9 numeral range of 10 place value system.
35. Number value 5 is of middle placement of 9 numeral range (1,2,3,4,5, 6,7,8,9).
36. Number value 3 is of middle placement of 5 numerals range (1,2,3,4,5) of 6 place value system.
37. One may have a pause here and take note that 3 is the biggest proper prime divisor of 6 .
38. Number value 6 is the first perfect number.
39. Number value 28 is the second perfect number.
40. Number value 28 accepts only 5 proper divisors namely (1,2,4,7,14).
41. And third perfect number namely (496) accepts a range of 9 proper divisors namely (1,2,4,8,16,31,62,124, 248).
42. One may further have a pause here and take note that this as such gives us a parallel to reach for the numbers values triple (3,5,9) parallel to proper divisors of first 3 perfect numbers (6,28,496) being of the range 3 proper divisors of 6 and 5 proper divisors of 28 and further 9 proper divisors of 496.
43. One may further have a pause here and take note that 3 is the biggest prime proper divisor of 6 and 7 is the biggest prime divisor of 28 and further 31 is the biggest prime as proper divisor of 496.

44. The values triple (3,7,31) bring us parallel to that 1 space playing the role of dimensional of 3 space and that 3 space accept 7 geometries range.
45. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
46. It would be a blissful exercise to revisit the inter relationship of primes, perfect numbers, ranges of consecutive composite numbers and the organization of Vedic knowledge.
47. It would further be a blissful exercise to chase linear order dimensional frame, spatial order dimensional frame and solid order dimensional frame, creative order dimensional frame, transcendental order dimensional frame, self referral order dimensional frame, unity state dimensional frame, natural state dimensional frame and Brahamman state dimensional frame.
48. It would further be a blissful exercise to chase above range of 9 orders dimensional frames as a range of 9 vowels which permit organization amongst themselves as first four Meheshwara Sutras.
49. Maheshwara Sutra 1 coordinates first 3 vowels.
50. Maheshwara Sutra 2 coordinates fourth and fifth vowel.
51. Maheshwara Sutra 3 coordinates sixth and seventh vowel.
52. Maheshwara Sutra 4 coordinates eighth and nineth vowel.
53. One may further have a pause here and take note that values pair (4,9) is parallel to the format of hyper cube 4 accepting 9 versions parallel to 9 geometries range of 4 space.
54. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats ,.
55. It would be a blissful exercise to glimpse and imbibe the organization of knowledge within Creator's space (4 space).
56. It would be very blissful to take note that 4 space accepts 5 space in the role of origin.
57. Further as that within 4 space, 12 edged cube accepts 13th edge towards degree of its freedom of motion within 4 space domain.
58. It would further be blissful exercise to glimpse that 13th edge leads to and coordinates with the transcendental origin of 4 space domain.
59. It would further be a blissful exercise to glimpse transcendental origin of 4 space manifesting itself within a solid order dimensional frame of 5 dimensions of dimensional value 3 x 5 = 15.
60. It would further be a blissful exercise to take note that 13+15= 28.
61. It would further be a blissful exercise to take note that formulation Akshara accept transcendental code value 13.
62. Further as that word formulation Braham accepts transcendental code value 28.
63. And that values pair (13, 15 is parallel to the format of (dimension , domain).
64. Still further as that number value 15 is parallel to transcendental code value of word formulation Tej.
65. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
66. It would further be a blissful exercise to glimpse as that Adhiyaya 8 of the Srimad Bhagwat Geeta is Akshar Braham Yog.

VI

15 BRANCHES OF ATHARV VED

41. The organization within Creator's space (4space) parallel to 9 geometries range of 4 space manifests 9 branches of Atharv Ved.

42. 4 space has 5 space in the role of origin of 4 space.
43. 5 space is a solid order space.
44. Dimensional frame of 5 space is a set up of 5 solid dimensions of dimensional value 1 x 3 x 5 = 15.
45. One may have a pause here and take note that 1+3+5 = 9 and 1 x 3 x 5 = 15 .
46. It would be blissful to take note that the value 9 has 9 geometries range of 4 space, reorganizes this geometries range as 9 =- 1+3+5 which goes parallel to values triple, which is further parallel to transcendence triple (1,3,5) of transcendental domain 5 space permitting transcendence from 5 space to 3 space as dimension and a step ahead to 1 space as dimension of dimension .
47. This reach , as such , within 5 space domain, as its dimensional frame 1 x 3 x 5 leads to value 15 , parallel to which there are 15 branches of Atharv Ved.
48. One may have a pause here and take note that number value 15 is also parallel to transcendental code value of formulation Tej.
49. Third element namely Agni has its expression as a Tej.
50. It is this feature which comes into play.
51. Parallel to it, is the organization which takes us upward as half solid dimension format.
52. It is the format of Udgit .
53. The formulation Udgit accepts transcendental code value 35.
54. Value 35 permit reorganization as 35 = 20+15.
55. It is parallel to transcendental code value of formulation Ved Tej.\
56. It is also parallel to formulation Tej Ved.
57. One may further have a pause here and take note that the number value 15 permit reorganization as 15 = 9+6.
58. It would be very blissful to take note that 9 = 6 x 3/2.
59. Still further 6 = 4 x 3/2 .
60. It would be very blissful to take note that values triple (9,6,4) in cyclic formatting leads us to number value 496 which is third perfect number with 31 as its biggest proper prime factor.
61. One may further have a pause here and take note that the structure of square is a set up of 9 components namely 4 corner points, 4 boundary lines and 1 surface.
62. If we synthesize to square or split a square into 2 rectangle , the synthesized set up will be a set up of 9+6 = 15 components.
63. A step ahead when the set up is of a four squares or sub squares, the contribution of structural component would be (9,6,6,4).
64. It is this feature of sequential synthesis which deserves to be comprehended as (as quadruple value (9,6,6,4) as a pair of values (9,6) and (6,4) leading to triple values (9,6,4).
65. In case of cubes as well, the contribution by the second cube will be 9 units less than that of the first cube.
66. At subsequent steps there would be a contribution of 6 and 4 units less to have a reach at the structural set up of cube as 8 sub cubes.
67. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
68. With it , we shall be coming face to face with a situation of upper limit reach at number value 7 for linear order, and spatial order will come into play at number value 8 and a step ahead third order will come into play at number value 15 and a further step ahead creative dimensional order will come into play at number value 6 x 4 = 24 in spatial units and number value 6 x 4 x 2 = 48 in linear units.
69. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

70. It would be a blissful exercise to chase sequential quadruple formulations (Vyakta, Avyakta, Avyakto Avyakta/Sanatana and Pursha)
71. It would be a blissful exercise to glimpse Avyakto Avyakta as Sanatana.
72. It would further be very blissful exercise to glimpse a pair of formulations namely Avyakto Avyakta and Sanatana.
73. The formulations Avyakto Avyakta accept transcendental code value 37.
74. The formulation Sanatana accepts transcendental code value 28.
75. One may have a pause here and take note that digit sum of number value 37 is 10 which further leads to value 1 .
76. Likewise digits sum of number value 28 is 10 which further takes us to number value 1.
77. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment.
78. Let us again confront also with the poser for the reach for a range of 10 consecutive composite numbers.
79. And , in this background to appreciate the role of 9 numerals range (1,2,3, 4,5,6,7,8,9) as the ultimate range of the summation values of digits of numbers of whole range.
80. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment .

VII

SIXFOLD STRUCTURAL SET UPS

3. The following six fold structural set ups deserve to be comprehended for their features to appreciate application of transcendental code values for individual alphabet letters, particularly in reference to those letters which accept same transcendental code value .
4. Illustratively transcendental code value 7 is accepted by :
   1. 7th vowel.
   2. 5th letter of 3rd row of verga consonant.
   3. 4th letter of 4th row of verga consonant.
   4. 3rd letter of 5th row of verga consonant.
   5. 4th verga consonant.
   6. Unity state.
3. 7TH vowel is unity state dimensional frame.

4. It is dimensional frame with 7 space in the role of dimension .

5. It is a set up of 9 dimensions .

6. 5th letter of third row of verga consonant accepts transcendental code value 7 parallel to 7 space in the role of base of 6 space as origin of 5 space domain.

7. 4th letter of 4th row of verga consonant accepts transcendental code value 7 with 7 space playing the role of origin of 6 space.

8. The 3rd letter of 5th row of verga consonant accepts transcendental code value 7 parallel to 7 space content manifesting as domain fold of hyper cube 7.

9. 4th Antsatha letter accepts transcendental code value 7 parallel to the ultimate reach at 7th step of linear order resulting into transition and transformation from the format of a line to the format of circumference of a circle.

10. Unity state is the state of 7 space content which when fulfilled into a Bindu Sarovar creates a state which permits a chase of it as a set up of hyper cubes 1 to 7.

11. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

12. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment

13. It would be a blissful exercise to chase other letters which accept same transcendental code value for their distinctive structural formats.

14. It is in the light of distinct structural format for letters, despite saying transcendental code value , that formulation can be chased for their transcendental format (5 space format).

15. It is because of the middle placement of number value 5 within the range of 9 numerals (1,2,3,4,5,6,7,8,9) that within Creator's space of spatial order , the Brahamman domain format reduces whole range of values parallel to values range (1,2,3,4,5,6,7,8,9).

16. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

17. It is this feature which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing for its deep insight and full enlightenment .

VIII

TCV DICTIONARY

5. One shall up to date one's TCV dictionary by including above features of numbers values range (1,2,3,4,5,6,7,8,9).
6. Parallel to it one shall reach at formats of 9 vowels range.
7. Further one shall reach at distinctive features of letters of transcendental code value 1.
8. Likewise one shall reach at distinctive features of letters accepting common transcendental code values (2,3,4,5,6,7,8,9).

ADHIYAYA 10

I

NUMBER VALUE 10

16. Adhiyaya 10 accepts association of number value 10.
17. Number value 10 accepts organization as 10=1+2+3+4.
18. This organization is parallel to linear order set up of four fold manifestation layer (1,2,3,4) of hyper cube 3.
19. Number value 10 accepts number value 01 as its reflection image value.
20. The summation value of digits of number value 10 as well as of its reflection image value 01 is 0+1 = 1 = 1+0.
21. One may have a pause here and take note that 10-01 = 9.
22. The unit digit place value of 10 place value system is 10^0.
23. Unit digit place value accepts value amongst the range of 9 numeral as well as place value 0 i.e. from amongst (0,1,2,3,4,5,6,7,8,9) .
24. The next place value of 10 place value system is of value format 10^1.
25. One may have a pause here and take note that this way the organization format of 10 place value system is of values array arrangement/organization   (10^0, 10^1,10^2, ---) .
26. One may further have a pause here and take note that the index values   (0,1,2,3, ---) helps us chase 10 place value format in terms of these index values sequence.,
27. With it, the chase (0,1) at the index will naturally be about the coordination of place values of unit digits and next place value of 10 place value system.
28. The values pair (1,0) as the base shall be leading us to value 10 as having value 0 at unit place and value 1 at 10 place.
29. It would be blissful to revisit values pair (1,0) at base as well as at index.
30. Here, It would be relevant to take note that the index value sequence (0,1,2,3, ----) in its opposite orientation shall be bringing us face to face with (-- 1, 0).

II

FORMULATION *EK & DUS*

13. Formulation Ek accepts transcendental code value 8.
14. Formulation Dus accepts transcendental code value 10.
15. One may have a pause here and take note that values pair (8,10) is parallel to the format (dimension , domain).
16. One may further have a pause here and take note that values pair (8,10) is also parallel to format of boundary component of hyper cube 4 and of hyper cube 5.
17. One may further have a pause here and take note that formulation Akash also accepts transcendental code value 8.
18. One may have a pause here and take note that common transcendental code values for formulations *Ek and Akash* have a Vedic systems organization features , which deserves to be comprehended well and to be thoroughly appreciated for its complete imbibing to have deep insight and enlightenment about it.

19. It would be blissful to take note that it as such helps us appreciate Sankhya Nishtha and Yoga Nishtha approaching artifice of number value 1 as 1 dimensional space.

20. It further would be blissful to take note that formulation Ek Akash accepts transcendental code value 16 which is parallel to transcendental code value of formulation "Dwau" .

21. One may have a pause here and take note that it is this feature which helps us comprehend the reach limit for Ek space with its reach at a point of its transition and transformation into number value 2 .

22. One may further have a pause here and take note that Ganita Sutra 1 text is a composition availing 16 letters .

23. The organization of number value 16 = 8+8, will further help us appreciate the rule " One more than before" ;.

24. It would further help us appreciate as chase with in 2 space may be as a chase of 1 space being followed by a chase of 2 space like availability of lines and surfaces with in a line.

III

NUMBER VALUES PAIR (10,8)

39. Number values pair (10,8) is of format parallel to 10 space, 8 space.

40. The spaces pair (10 space, 8 space) is a format parallel to 10 space as domain and 8 space as dimension .

41. 10 space as domain shall be permitting a split as 10 = (8,8) ; a reach at a pair of domains of 8 space values.

42. One may have a pause here and take note that with split spectrum of 10 place domain into a pair of entities of 8 space domain, also shall be releasing an entity of 6 space domain value.

43. One may have a pause here and take note that 6 space accepts parallel number value 6 and it permits reorganization as 6 = 0+1+2+3 which is parallel to four fold manifestation layer format of hyper cube 2.

44. Further 10 space and parallel to it number value 10 as 10 = 1+2+3+4 is parallel to four fold manifestation layer (1,2,3,4) of hyper cube 4.

45. One may have a pause here and take note that values pair (10, 6) goes parallel to formats of (hyper cube 4, hyper cube 3).

46. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

47. It would be a blissful exercise to visit and revisit above format features of split spectrum of 10 space domain releasing 6 space domain as dimension of dimension of 10 space.

IV

ANSH AND ANSHI

1   The formulation Ansh and Anshi accept transcendental code value 13 and 16 respectively.

2.   One may have a pause here and take note that values pair (13,16) is parallel to dimension , origin format.

3.   Further values pair (13,16) is of format parallel to 13 Ganita upsutras and 16 Ganita Sutras.

4.   Further 13+16 = 29 is parallel to transcendental code value of formulation Brahma, 4 Head Lord, Creator of the Supreme and presiding deity of 4 space, as well as being presiding deity of measure of the Sathapatya Measuring Rod .

5.   One may have a pause here and take note that Lord Vishnu, 6 Head Lord, is the presiding deity of Sathapatya Measuring Rod itself.

6.   Sathapatya Measuring Rod is a synthetic set up of hyper cubes 1 to 6.

7.   Parallel to it is the values range (1,2,3,4,5,6).

8   The summation value of values range (1,2,3,4,5,6) is 21.

9.   One may have a pause here and take note that number value 21 is parallel to transcendental code value of formulation (Ek Ansh).

10.   It would be very blissful to take note that Adhiyaya 10 enlightens as that Lord is sustaining this Jagat creation as "Ek Ansh".

11.   One shall sit comfortably and glimpse and reglimpse formulation Ek Ansh.

12.   One shall further glimpse this formulation in the light of transcendental code value 21.

13.   Still further one shall glimpse it parallel to number value 21.

14.   Still further one shall glimpse it as values range (1,2,3,4,5,6),

15.   Still further one shall glimpse it as a Sathapatya Measuring Rod as a synthetic set up of hyper cubes 1 to 6.

16.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

V

TCV DICTIONARY

17.   One shall make entry of formulation Ek Ansh in one's TCV dictionary.
18.   One shall append one's note of comprehension of the values and features of organization format of formulation Ek Ansh.
19.   One shall further have a letter-wise chase of formulation Ansh.

20. Each of the four letters of formulation Ansh shall be sequentially chase parallel to their transcendental code values .
21. One shall further chase the geometric format of formulation Ansh.
22. The transcendental code values quadruple of quadruple letters of formulation Ansh comes to be (0,1,2,1).
23. One may have a pause here and take note that parallel to value 0 is the format of 0 space.
24. The points of the entities of 0 space.
25. Parallel to value 1 is the format of 1 space.
26. The transition from point to line and parallel to it of 0 space to 1 space, brings us face to face with the transition from 0 space to 1 space and parallel to it the transition from value 0 to value 1.
27. One may have a pause here and take note that it shall further be bringing us face to face with that along the format of 1 space (line) can be formatted by having a setting of infinite points (0 space bodies/entities).
28. Further as that 1 space itself is a set up of constituents of 1 space content lump of infinite number of 1 space domain/bodies/entities.
29. Further as that 1 space /line is a format of a moving point.
30. One may have a pause here and permit the transcending mind to glimpse and reglimpse above feature of line permitting setting of infinite point, line itself being a set up of infinite 1 space content lump and as that line is the format of a moving point (0 space body).
31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
32. One shall comprehend well above features of 1 space format and appreciate them thoroughly to have complete imbibing thereof to have deep insight and enlightenment about this format features of 1 space format vis-à-vis 0 space body.

VI

FORMULATION ANU AND VIBHU

31. The formulation Anu accepts transcendental code value 11.
32. Formulation Vibhu accepts transcendental code value 20.
33. The value 11 accepts reorganization as 11 = 1+3+7.
34. The value 20 accepts reorganization as 20 =9+7+3+1.
35. One may have a pause here and take note that Divya Ganga Flow along the artifices of Om formulation is of quadruple quarters flow values range (9,7,3,1).
36. One may have a pause here and take note that Bindu Sarovar (Ist Quarter/component of Om formulation) is structural reservoir of Brahman domain (9 space).
37. 7 space plays the role of dimension of 9 space.
38. Parallel to it there is a 7 streams flow from Bindu Sarovar.
39. This 7 streams flow splits into a pair of 3 streams each and middle stream proceeds on .
40. And thereby the Divya Ganga Flow gets manifested as (9 , 7 , 3,1) and (9,7,3,1) flow values as the central stream flow with its reach uptil fourth quarter is of spatial order parallel to the dimensional order of Creator's space (4 space) .
41. The Brahamann format of Divya Ganga as such is of values format 9+7+3+1 = 20 parallel to the transcendental code value of formulation Vibhu.

42. The Divya Ganga Flow after its emanation from Bindu Sarovar is of values 7+3+1 = 11 which is parallel to transcendental code value of formulation **Anu.**
43. One may have a pause here and take note that value 20 is parallel to transcendental code value of formulation Ved.
44. Further that the number value 20 is of organizational format of 0 space playing the role of dimension of 2 space.
45. One may have a pause here and take note that the formulation Ansh uptil its first 3 letters is parallel to values triple (0,1,2)
46. One may have a pause here and take note that value 20+11 = 31 is parallel to the organization format of 1 space in the role of dimension structuring 3 space.
47. One may have a pause here and take note that the quadruple letters of formulation Ansh lead to quadruple values (0,1,2,1).
48. One may have a pause here and take note that this reach, as such is a reach from 0 dimensional order to linear dimensional order.
49. One shall sit comfortably and to visit and revisit Ansh formulation and to comprehend and appreciate its format, values, features, order and virtues.
50. One may have a pause here and take note that the Anunasik Yama letter of formulation Ansh , initially has been taken as a point (0 space body) and as such has been taken as imbedded with structures of 0 space).
51. Now if Anunasik letter is taken as a Bindu Sarovar being Brahamann domain values reservoir, it shall be accepting value 9 .
52. One may have a pause here and take note that Anunasik as first Yama letter accepts transcendental code value 9 .
53. Accordingly the Divya Ganga Flow format manifesting as Ansh formulation shall be leading us to values range (9) (0,1,2),(1) with summation value 13.
54. A step ahead on transition from 0 dimensional order to linear dimensional order it shall be leading us to values range (9) (1,2,3), (2) with summation value 17.
55. One may have a pause here and take note that number value 13 is parallel to transcendental code value 13 of formulation Akshar.
56. It is also parallel to transcendental code value 13 of formulation Yagya.
57. Further the number value 17 is parallel to transcendental code value 17 of word formulation Atma.
58. A step ahead the transition from linear order to spatial order shall be bringing us face to face with values range (9) (2,3,4) (3) with summation value 21 which is parallel to transcendental code value of word formulation Ek Ansh.
59. It would be blissful to take note that Yagya, Atma and Ek Ansh are the format virtues of Vibhuti Yoga of Adhiyaya 10 of Srimad Bhagwat Geeta .
60. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VII

FORMULATION SEQUENCE (--YAGYA , ATMA,

EK ANSH, ---)

13. The values sequence (--- 13,17,21, ----) is infinitely long on both sides.
14. The entry towards both ends of triple values (13,17,21) are 9 & 25 respectively.
15. This makes us the sequence expanding as (---9,13,17,21,25 ----).
16. The value 9 permits organization as (9) + (-1, 0, 1) + (0) = 9 .
17. One may have a pause here and take note that negative dimensional order (-1 in the role of dimension) ultimately leads to value 9 itself, making it that there has been no change in the value 9 and it is only because of negative dimensional order which compensates for the increase because of one space domain structure.
18. One may have a pause here and take note that number value 9 is parallel to 9 geometries range of 4 space (Creator's space) .
19. Number value 25 is parallel to transcendental code value of formulation Vishnu.
20. Let us revisit the above sequence range which will be accepting pair of values at its both ends as 5 and 29 respectively.
21. One may have a pause here and take note that number value 5 is parallel to 5 space which is presiding by Lord Shiv
22. And number value 29 is parallel to transcendental code value of formulation Brahma.
23. One shall visit and revisit above sequence by continuously reaching at end values at each step and then imbibing their values.
24. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

VIII

NUMBER VALUE 42

18. Shalokas range of Adhiyaya 10 is 42.
19. Number value 42 permits reorganization as 9+10+11+12 = 42.
20. This organization is parallel to four fold manifestation layer (9,10,11,12) of hyper cube 11 of Brahamann dimensional order.
21. One may have a pause here and take note that as has been reached above the number value 9 permits organization values range as (9) + (-1, 0,1)+ (0).
22. One may have a pause here and to visit and revisit above organization features and to comprehend the same by its proper appreciation to have full imbibing to acquire thorough insight and complete enlightenment of Vibhooti Yoga of Adhiyaya 10 of Srimad Bhagwat Geeta with conclusive value that the virtue with which Lord creates and sustains this Jagat is only " Ek Ansh" of the Lord.
23. One may have a pause here and take note that Adhiyaya 9 is a scripture of 34 shalokas range.
24. Number value 34 accepts reorganization as 34 = 7+8+9+10 which is parallel to four fold manifestation layer (7,8,9,10) of hyper cube 9 of unity state dimensional order (7 space in the role of dimension).

25. One may further have a pause here and take note that Adhiyaya 9 is a scripture of shalokas range of format of hyper cube 9 while Adhiyaya 10 is scripture of shalokas range of format of hyper cube 11.

26. One may have a pause here and take note that values pair (9,11) is of the format of (dimensional fold, domain fold).

27. One may further have a pause here and take note that Adhiyaya 8 is a scripture of 28 shalokas range and Adhiyaya 11 is a scripture of 55 shalokas range .

28. One may have a pause here and take note that number value 55 permit reorganization as 28+27.

29. Further as that 28 points coverage range is parallel to 27 linear units coverage.

30. Further as that number value 28 is parallel to transcendental code value of formulation Braham.

31. The number value 27 is parallel to formulation *Nidaan*

32. It would be very blissful to take note that it is **Braham Nidaan** which will help us to purify our senses , mind, intelligence and consciousness to glimpse the purity of values and virtues of *Vishwa Darshan Yo*g of Adhiyaya 11

33. One may further have a pause here and take note that Adhiyaya 9 and Adhiyaya 13 are of equal shalokas range.

34. It would be blissful to glimpse values pair (9,13) as consecutive values pair of sequence (----9,13,17,21,25, ----).

IX

UP TO DATE TCV DICTIONARY WITH ENTRIES OF FORMULATIONS AND VALUES OF ADHIYAYA 10 TEXT

5. One way to approach text of Adhiyaya 10 as shalokas ranges 1 to 7 , 8 to 11, 12 to 18 and 19 to 42.

6. The organization of number value 42 as 42 = 7+4+7+24 be chased in terms of parallel to geometric format.

7. One may have a pause here and take note that chase along 4 x 4 format will be a chase of 7 steps long range (1,2,3,4,5,6,7) with 4 as of its middle placement.

8. Let us visit and revisit following set up of 4 x 4 format:

1	2	3	4
2	3	4	5
3	4	5	6
4	5	6	7

5. Let us further have a chase of following organization :

1	2	3	4	3	2	1

2	3	4	5	4	3	2
3	4	5	6	5	4	3
4	5	6	7	6	5	4

6. Let us revisit values triple (7,4,7) .

7. Let us revisit organization of value 4 = 2+2 = 2 x 2 = (-2) x (-2).

8. Let us revisit the organization of values range of values 1 to 7 in its both orientations.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7 | 6 | 5 | 4 | 3 | 2 | 1 |

48. It is the reach at the middle along format of above pair of orientations which will help us appreciate the organization features of values triple (7,4,7).

49. Further it also would be blissful to take note that above 4 x 4 organization format along both faces of surface with in space which will help us comprehend the geometric format of above organization .

50. Further it also would be relevant to take note that synthetic set up of a pair of creative dimension (4 space as dimension) leads us to synthetic value 6 .

51. Synthetic value 6 as number value 6 is parallel to 6 space.

52. One may have a pause here and take note that 6 space with creative dimensional order (4 space as dimension of 6 space) shall be leading us to a dimensional frame of value 6 x 4 = 24 .

53. It shall be leading us to the set up of quadruple value (7,4,7 ,24)

54. One may have a pause here and take note that this quadruple values organization (7,4,7,24) with summation value 7+4+7+24 =42 will help us chase text of 42 shalokas range of Adhiyaya 10.

55. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

56. It would be further relevant to take note that number value 42 is parallel to structural set up of 2 space creating 4 space.

57. Further as that number value 42 permit reorganization as (2+3+4+5+6) + (2) + (2+3+4+5+6) .

58. This organization is parallel to synthesis of a pair of spatial order transcendence ranges

59. Further as that number value 42 permit reorganization as 42 = 21+21.

60. One may have a pause here and take note that number value 42 as transcendental code value 42 becomes the summation value of transcendental code value of Ek Ansh with the transcendental code value of Ek Ansh.

61. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

62. In the light of the above, one shall sequentially chase values of shaloka 1 to shaloka 42 and make entries of the same in one's TCV dictionary.

63. The values of shalokas 1 to 7 shall be given a comprehensive glimpse.

64. Thereafter values of shalokas 8 to 11 shall be given a comprehensive glimpse.

65. Then the values of shalokas 1 to 11 be given a comprehensive glimpse.

66. Thereafter shalokas 12 to 18 be given a comprehensive glimpse.

67. Then shalokas 8 to 18 be given a comprehensive glimpse.

68. Thereafter shalokas 1 to 18 be given a comprehensive glimpse.
69. Thereafter shalokas 19 to 42 be given a comprehensive glimpse.
70. Finally shalokas 1 to 42 together be given a comprehensive glimpse.
71. One shall visit and revisit and to glimpse and reglimpse the values of shaloka 1 to shaloka 42 of Adhiyaya 10 of Srimad Bhagwat Geeta .
72. One shall have a pause and revisit Adhiyaya 10 as Vibhooti Yoga.
73. The formulation Vibhooti accepts transcendental code value 29.
74. One may have a pause here and take note that number value 29 is parallel to transcendental code value 29 of formulation Brahma.
75. In the light of the above one shall chase text of each shaloka in terms of its conceptual terms.
76. like that it is going to be a very big chase of Vibhooti Yoga.

X

ENLISTMENT OF SPECIFIC VIBHOOTIS.

18. It would be a blissful exercise to enlist different Vibhootis focused in shalokas 19 to 42.
19. The conceptual formulation of Vibhootis deserve to be comprehended well for their complete association and for their full imbibing.
20. Illustratively Vishnu amongst the Adityas, is the expression of one of the Vibhootis of the Lord.
21. Both the conceptual terms namely Aditya as well as Vishnu deserve to be chased for their values.
22. Like that each of the Vibhooti being specifically focused shall be glimpsed for imbibing its values.
23. It is going to make a very big chase.
24. It is going to be a very fruitful chase.
25. This chase is going to help reach at the values format of Vedic systems attainment.
26. It shall be helping to comprehend and to appreciate the values of the Discipline of Vedic Mathematics, Science & Technology .
27. It shall be putting the Sadhakas on the enlightenment path.
28. It is going to be a very blissful attainment for the students of Vedic Mathematics Science & Technology.
29. The teachers of Vedic Mathematics shall fulfil their consciousness with the values of Vibhooti Yoga.
30. The emerging intelligence field shall be helping Vedic Mathematics teachers to help young minds to flourish parallel to natural sequential growth format for consciousness based intelligence.
31. The research scholars have a wonderful domain of exploration for them.
32. With more and more exploration, it would be possible to glimpse and imbibe ancient wisdom of its transcendental glory.
33. With it, the existing dormant state of ancient wisdom will of its own melt away and the transcendental values will again surface for us .
34. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

ADHIYAYA 11

I

VISHWA RUP DARSHAN YOG

69. Adhiyaya 11 is **Vishwa Rup Darshan Yog** .
70. **Vishwa Rup Darshan Yog** , as such is a set of 4 words namely 1) **Vishwa** 2) **Rup** 3) **Darshan** and 4) **Yog.**
71. These quadruple word formulation accept transcendental code value quadruple (19,15,21,12) .
72. The number value 19 and parallel to it transcendental code value 19 leads us to word formulations of transcendental code value 19
73. word formulation **Krishan** accepts transcendental code value 19.
74. Word formulation **Mann** also accepts transcendental code value 19.
75. The number value 19 is the placement value of Southern Hemi-sphere .
76. Number value 15 is parallel to transcendental code value 15 and it leads to word formulations of this transcendental code value .
77. Word formulation **Tej** accepts transcendental code value 15.
78. Number value 15 is parallel to 15 as the dimensional value of solid dimensional frame of 5 dimensions of transcendental domain (5 space).
79. It is parallel to 3 x 5 = 15 eyes of all the 5 Heads of Lord Shiv .
80. Linear order transcendence range (1,2,3,4,5) accepts summation value 15.
81. Transcendental domain (5 space domain) accepts chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 5 .
82. Word formulation **Darshan** accepts transcendental code value 21.
83. Number value 21 accepts organization as 21 = 1+2+3+4+5+6.
84. The Self Referral range (1,2,3,4,5,6) is parallel to Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6.
85. Self Referral domain (6 space domain) accepts chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 6.
86. The word formulation **Ek Ansh** accepts transcendental code value 21.
87. The word formulation **Yog** accepts transcendental code value 12.
88. The transcendental boundary of Self Referral domain (5 space boundary of 6 space) splits in to 12 components.
89. One may have a pause here and take note that values pair (21, 12) is a reflection pair numbers.
90. The numbers values pair (15, 21) is parallel to the format of linear order 5 steps long transcendence range and linear order Self Referral range of 6 steps.
91. It is further parallel to Sathapatya Measuring Rod of 5 space and Sathapatya Measuring Rod of 6 space.
92. Numbers values pair (19,15) is parallel to end values of five fold transcendence range (19,18,17,16,15) .
93. One may have a pause here and take note that number value 17 is of middle placement of transcendence range (19,18,17,16,15) .
94. One may further have a pause here and take note that end values pair (19+15 = 34) .

95.   Further as that inner values pair (18+16=34).
96.   Further as that 34 = 17+17.
97.   Further as that summation value of entire transcendence range 19,18,17,16,15 is 85.
98.   One may have a pause here and take note that number value 85 permit reorganization as 85 = 5+8 x10 which is parallel to 5 solid dimensions + 80 solid components boundary of all the 10 four space boundary components of 5 space domain.
99.   It would be very blissful to take note that number value 85 is parallel to 85 *anuvaaks* of *Shakla Rigved Samhita*.
100.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
101.   The summation value of pair of values (19,15) = 34 is parallel to transcendental code value of word formulation *Vishwa Rup*.
102.   Further as that number value 34 permit reorganization as 34 = 7 +8+9+10 which is parallel to format of hyper cube 9 with unity state dimensional order (7 space in the role of dimension of 9 space).
103.   The summation value of triple numbers values (19, 15,21) is 55, which is parallel to 55 shalokas range of Adhiyaya 11 " *Vishwa Rup Darshan Yog*".
104.   The formulation *Shakti* accepts transcendental code value 10.
105.   The summation value of quadruple values (19,15,21,10) is 65.
106.   One may have a pause here and take note that number value 65 permits reorganization as 65 = 5 x 13.
107.   One may have a pause here and take note that 13 edged cube with in 4 space gets coordinated with transcendental origin (5 space as origin of 4 space) in terms of 13 x 5= 65 coordinates
108.   It is this coordination with the centre (4 space) which , as such is the attainment of number value 65 as transcendental code value of word formulation (*Vishwa Rup Darshan*).
109.   One may have a pause here and take note that values pair (10,12) is parallel to transcendental code values pair (10,12) of word formulation pair (*Shakti, Yog) .*
110.   One may further have a pause here and take note that values pair (10,12) is parallel to boundary components of hyper cube 5 and hyper cube 6 respectively.
111.   One may have a pause here and take note that hyper cube 5 and hyper cube 6 are the representative regular body of 5 space and6 space respectively.
112.   One may further have a pause here and take note that 6 space plays the role of origin of 5 space.
113.   *As such Vishwa Rup Darshan* as of transcendental code value 65 takes us to a reach from 5 space to its origin as 6 space.
114.   One may further have a pause here and take note that 6 space is origin of 5 space , which itself is origin of 4 space.
115.   As such *Vishwa Rup Darshan* with in Creator's space (4 space) would be to glimpse origin of origin of 4 space.
116.   One may further have a pause here and take note that 4 space itself is a spatial order space.
117.   Further as that 4 space plays the role of dimension of 6 space.
118.   With it triple spaces (2 space , 4 space, 6 space) get coordinated as 6 space domain, 4 space dimension of 6 space and 2 space as dimension of dimension of 6 space.
119.   One may further have a pause here and take note that the creator's space which is of a spatial dimensional order provides four fold manifested creation of format of idol of Lord Brahma , which is parallel to the format of hyper cube 4 as four fold manifestation layer (2,3,4,5).

120. One may further have a pause here and take note that the summation value of four fold manifestation layer (2,3,4,5) is 2+3+4+5 = 14 which is parallel to the transcendental code value of word formulation *Shareer.*

121. Further as that the formulation *Sarv* also accept transcendental code value 14.

122. Still further as that transcendental code value *Karam* as well accept transcendental code value 14.

123. One may have a pause here and take note that hyper cube 4 format is the format of manifested creation of *Sarv* (all).

124. It is also the format of all the *Karmas*.

125. One may further have a pause here and take note that word formulation *Lok* as well accept transcendental code value 14.

126. With it, hyper cube 4 also become a creation format of all the *Loka*s   (dimensional spaces).

127. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

128. It would be a blissful exercise to chase whole range of manifested creation along hyper cube 4 format.

129. It would further be a blissful exercise to chase values triple (10,12,14) parallel to format of boundary components of (5,6 & 7 spaces).

130. One may have a pause here and take note that 7 space plays the role of origin of 6 space.

131. Therefore the chase with in 4 space is firstly to take 5 space as its origin.

132. Then at second step chase would take to 6 space as origin of 5 space.

133. And finally the chase will take to 7 space as origin of 6 space itself.

134. With it the chase as with in *Shareer* of transcendental code value 14 of the *Vishwa Rup* is going to be a very blissful chase at the Self Referral boundary (6 space as boundary) of unity state (7 space).

135. It would be very blissful to take note that 7 space as dimensional order leads to hyper cube 9 of four fold manifestation layer format (7,8,9,10) of summation value 34 parallel to transcendental code value 34 of word formulation *Vishwa Rup.*

136. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

SELF REFERRAL DOMAIN TRANSCENDENCE TRIPLE(6,4,2)

32. One shall glimpse the transcendence feature of 6 space domain (Self Referral domain) which takes from 6 space domain to its creative dimension and further to it spatial dimension of dimension

33. 6 space accepts dimensional frame of 6 dimensions of creative order (4 space as dimension) and this takes to dimensional value (6 x 4 = 24).

34. As the creative dimension itself is of spatial order, as such the dimensional frame acquires value 6 x 4 x 4 = 48.

35. One may further have a pause here and take note that the spatial order of 4 space brings into 4 x 4 format for the creative dimension itself.

36. The organization , as under, along 4 x 4 format, leads to grand summation value of all the rows /columns values:

0	1	2	3	leads to summation value 6
1	2	3	4	leads to summation value 10

2	3	4	5	leads to summation value 14
3	4	5	6	leads to summation value 18

Grand summation value 6+10+14+18 = 48.

37. It would be blissful to chase summation values quadruple (6,10,14,18) parallel to transcendental code value quadruple (6,10,14,18) as values of quadruple formulation *(Karye, Shakti, Gun, Vidya)*

38. It would be blissful to chase transcendence phenomenon of Self Referral domain (6 space) a step ahead of its dimension of dimension level which shall be bringing us face to face with 0 space in the role of dimension of 2 space.

39. One may further have a pause here and take note that the split phenomenon of 6 space domain, sequentially leads us to following sequential spectrum values:
    i) The start with spectrum value for 6 space domain would be 1 as 6 space domain is the single entity.
    ii) At first split stage, 6 space domain will be splitting into a pair of 4 space domain and thereby the spectrum at this stage would be of value 2 parallel to the emerging pair of entities.
    iii) At next split step, the split spectrum would be of 5 entities of 2 space domains. Of these 2 entities would be supplied by each of the pair of 4 space entities and the fifth 2 space entity would be there as dimension of dimension release at the time of split of 6 space domain itself.

40. This split spectrum, as such takes us to spectrum value 2 at first step and spectrum value 5 at the next step.

41. One may have a pause here and take note that values pair (2,5) is parallel to the format of 2 space accepting 5 geometries range.

42. One may have a pause here and take note that the structural component of the set of 2^3 i.e. 8 sub cubes as cubes are 125 = 5^3.

43. It is this structural feature which deserve to be comprehended well as 4 space accepts solid boundary of 8 components.

44. Further as that word formulation Ek accept transcendental code value 8.

45. And word formulation Dweu accept transcendental code value 16.

46. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

47. It would be blissful to reach at the third step of split spectrum of 6 space domain which shall be leading us to spectrum of 12 entities of 0 space domain.

48. One may have a pause here and take note that five 2 space entities of previous split spectrum stage shall be leading to 2 x 5 = 10 entities of zero space domain and further there would be a pair of dimension of dimension order entities of zero space order emerging during the stage of split of pair of 2 space entities.

49. One may have a pause here and take note that this spectrum of 12 entities of zero space domain brings us face to face with the transcendental boundary of 6 space being of 12 components.

50. Further as that 5 space as boundary is of zero value of 6 space domain .

51. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

52. It would be very blissful to take note that at the next split spectrum stage of 6 space domain there would emerge a spectrum of 29 entities of (-2) space domain.

53. One may have a pause here and take note that 2 x 12 + 1 x 5 = 29 is the reach of this stage spectrum value.

54. It would be very blissful to take note that values pair (-2), 2 as such is parallel to the format of pair of opposite orientation of spatial dimensional order.

55. Further it would be further blissful to take note that it is going to be parallel to   pair of faces of a surfaces within 3 space.

56. It would further be blissful to take note that 2 +2 = 2 x 2 = (-2) x (-2) .

57. Parallel to it there would be super imposition of not only of addition and multiplication operation but also of opposite orientation as well and with it the transcendence phenomenon of 6 space domain at the fourth step shall be reverting the transcendence back into the spatial dimension of dimension itself..

58. Still further it also would be relevant to take note that number value 29 is parallel to transcendental code value of word formulation Brahma.

59. One may have a pause here and take note that this feature of transcendence with in 6 space domain reverting back to split spectrum of value 29 and also resulting into reach back to spatial dimension of dimension of 6 space makes this transcendence phenomenon being of unique feature.

60. One shall sit comfortably and permit the transcending mind to glimpse this transcendence phenomenon of 6 space domain and to comprehend it thoroughly and to have its complete appreciation and to have its full imbibing to acquire deep insight and enlightenment about the transcendence phenomenon of 6 space domain.

61. It is this enlightenment which shall be the enlightenment of Vishwa Rup Darshan Yog.

62. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

SOMYUA, DEV AND DIVYA

25. FORMULATION Somyua, Dev and Divya deserve to be chased for their formats, features, values, virtues and order.

26. Formulation Somyua accepts transcendental code value 3 + 9 + 9 +1+1 = 23

27. Formulation Dev accepts transcendental code value 6+6+7+1 = 20.

28. The formulation Divya accepts transcendental code value 6+2+7+1+1= 17

29. One may have a pause here and take note that 17+3= 20 and 20+3 = 23.

30. Further as that pair of values (17, 20) are the end values of four fold manifestation layer (17,18,19,20) .

31. Further as that pair of values (20,23) are the end values of four fold manifestation layer (20,21,22,23) .

32. It would be blissful to take note that   four fold manifestation layer (17,18, 19,20) is of hyper cube 19.

33. Further as that four fold manifestation layer (20,21,22,23) is of hyper cube 22

34. The number value 17 is parallel to transcendental code value 17 of word formulation Atma.

35. The number value 19 is parallel to transcendental code value 19 of word formulation Krishan.

36. The number value 20 is parallel to transcendental code value 20 of word formulation Dev.

37. Number value 23 is parallel to transcendental code value 23 of word formulation Anant.

38. It would be blissful to chase unity state range of 7 steps range values (17,18, 19, 20,21,22,23) as a range of transcendental code values.

39. (Atma, Vidya, Vishwa, Dev, Darshan , Yog Shakti and Anant) is the range of formulation which can be chased as a string of formulations to comprehend the infinite phenomenon beginning with Atma and reaching uptil Anant.

40. It would be a blissful exercise that one shall permit the transcending mind to glimpse values of each of these 7 formulations as a string.

41. These formulations be chased one by one and in above sequence and order.

42. As the beginning is to be with Atma, as such one is to transcend through the previous stages of senses by attaining Shudhh Chit state.

43. One may have a pause here and take note that word formulation Shudhh accept transcendental code value 19 which is also parallel to Mann, as well as the same is also parallel to the transcendental code value of Krishan.

44. The word formulation Chit accepts transcendental code value 13 which is parallel to the value of Akshara as well as of Yagya.

45. One may have a pause here and take note that the transcendental code value of formulation Shudhh Chit is $19 + 13 = 32 = 2^5$ which is parallel to 32 combinations of values from the range (1,2,3,4,5,6) for the reach of value 6 itself.

46. It would further be blissful to take note that Akshara also means the Aksharas of Ved and as such the simple reading of the text of Vedas and simple going through the details of steps of Yagya, as such are not going to help to have enlightenment of Lord manifesting himself as Vishwa Rup .

47. One shall comprehend and appreciate the caution mentioned in Vishwa Rup Darshan Yog of Adhiyaya 11 that simple reading of the text of Vedas and of details of steps of Yagya and Tapp and Daan are not going to entitle for the Vishwa Rup Darshan.

48. Vishwa Rup Darshan entitlement is of requirement more than that and it is the state of Shudhh Chit and there from the chase glimpse of the range Atma to Anant begins.

IV

CHARAM CHAKSHU AND DIVYA CHAKSHU

36. The conceptual formats of Charam Chakshu and Divya Chakshu deserve to be glimpsed first to chase the values of Vishwa Rup Darshan Yog

37. The formulation Charam Chakshu accept transcendental code value $14+13 = 27$ which is parallel to transcendental code value of formulation " Nidaan".

38. The formulation Divya Chakshu accepts transcendental code value $17+13 = 30$ which is parallel to transcendental code value of word formulation Samhita.

39. The value 30 accept reorganization as $6+7+8+9$ which is parallel to four fold manifestation layer format of hyper cube 8 .

40. One may have a pause here and take note that 6 space plays the role of dimension of 8 space.

41. One may further have a pause here and take note that value 17 is parallel to transcendental code value of word formulation Atma.

42. As such formulation Divya Chakshu is of format parallel to the format of Atam Chakshu.

43. One may further have a pause here and take note that number value 13 is also parallel to transcendental code value 13 of word formulation Yagya.

44. As such the format of Divya Chakshu is parallel to the format of Atam Yagya.

45. The format of Charam Chakshu is parallel to the Shareer Chakshu.

46. One may have a pause here and take note that the potentialities of Charam Chakshu are of limit of Shareer Chakshu, the physical eyes of human body.

47. The potentialities of Divya Chakshu are of the order of Atam Chakshu, the eyes of the sole.

48. It is this distinction of shift from Shareer (body) to Atma (Soul) which deserve to be comprehended well for its thorough appreciation to have its full imbibing for the attainment of proper insight and enlightenment about these formats.

49. Adhiyaya 11 brings to focus that the Sadhakas attain transition from physical eyes range format to transcendental eyes range with the grace of the Self Referral Lord Vishnu.

50. The values pair (14,17) , (17,20) and (20,23), as such deserve to be chased for the chase of values of Adhiyaya 11.

51. This is going to be a chase of synthetic set up of triple formats of hyper cube 16, hyper cube 19 and hyper cube 22.

52. This brings us face to face with the sequence of values (---14,17,20,23, ---) .

53. It shall be sequentially extending with inclusion of pair of values on its both ends as (---11,14,17,20,23, 26, ---) .

54. A step ahead it shall be leading us to (----5, 8,11,14,17,20,23,26, 29, ---).

55. One may have a pause here and take note that during the chase of Vibhooti Yoga of Adhiyaya 10 we have noticed focus upon the values sequence:-
   ----------5, 9,13,17, 21, 25,29, -----------

56. One may have a pause here and take note that of the above pair of sequences, we have 9 and 7 steps long values ranges with values pair (5,29) as the end values of those respective ranges, as reproduced here under;
   i)   (----5, 8,11,14,17,20,23,26, 29, ---).
   ii)   ----------5, 9,13,17, 21, 25,29,-----

57. One may have a pause here and take note that above pair of formats of 9 steps long and 7 steps long string deserve to be comprehended well for their features, prominent amongst them being as under:
   i)   This pair of strings are of steps 9 and 7 respectively.
   ii)   The end values of both strings are values pair (5,29).
   iii)   Values pair (9,7) is parallel to the format of 9 space as domain and 7 space as dimension .
   iv)   This is further parallel to 7 streams flow from the Bindu Sarovar of Brahamman domain (9 space).
   v)   It is further of the feature as that 9+7 = 16 and this split is parallel to the split of text of Ganita Sutra 1 as a pair of words compositions " Ekadhike" and Purvena of 9 and 7 letters respectively.
   vi)   Further as that 9+7 = 16 is parallel to transcendental code value 16 of word formulation Dwau (two).
   vii)   The formulation Ek accepts transcendental code value 8.
   viii) The split of value 16 as 8+8 and at next step as 9+7 deserve to be comprehended for its emerging features.
   ix)   The values pair (9,7) is parallel to grid format 9 x 7 which accommodates all the 63 double digit numbers of 8 place value system.
   x)   The above split of value 16 as (8,8) , (9,7) will further lead to (10,6).
   xi)   One may have a pause here and take note that the Ganita Upsutra 1 accept text availing 10 letters.
   xii)   Further as that values pair (10,6) permit reorganization as (1+2+3+4, 0+1+2+3) which is parallel to four fold manifestation layer of hyper cubes 3 and hyper cube 2 respectively.
   xiii) A step ahead the split would lead to 16 = 11+5.
   xiv)   The values pair (11, 5) is parallel to the organization format of 11 geometries range of 5 space.
   xv)   A step ahead the split would lead to 16 = 12+4.

xvi) The values pair (12,4) permit reorganization as (4 x 3, 4 x 1) which is parallel to the set up of 3 manifested quarters squares of their own manifesting fourth quarter of the square.

xvii) Here It would be very blissful to take note that the word formulation Aum is leading to first 3 quarters as letters A, U, M respectively while the fourth quarter is " Aum" itself.

xviii) A step ahead the split would be 16 = 13+3.

xix) One may have a pause here and take note that the values pair (3,13) permit reorganization as (03, 13) which is parallel to the sequential increase only in the 10 place value formats and not in the digit value format.

xx) Still further as that cube (value 3) with in 4 space attains a degree of freedom of motion which manifests as 13th edge of cube.

xxi) A step ahead value 16 would permit split as 16 = 14+2 which is parallel to the format of 2 space playing the role of 4 space accepting hyper cube 4 as its representative regular body of four fold manifestation layer format features (2 , 3,4,5) with summation value 2+3+4+5 = 14.

xxii) And a step ahead 16 = 15+1 will bring us face to face with values pair (1, 15) as (1 x 1 x 1, 1 x 3 x 5), a feature which deserve to be comprehended well.

xxiii) Still a step ahead 16 = 0+16 will bring us parallel to 4 x 4 format with 4 x 4 = 16.

xxiv) It would be relevant to take note that zero space plays the role of dimension of 2 space which permits spatial format 4 x 4 for the creative dimensional order of 6 space.

xxv) Accordingly 4 x 4 format as under accepts grand summation value 48 = 2 x 4 x 6= 6+10+14+18 parallel to the synthetic set up of hyper cubes 2,3,4 and 5 .

58. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats ,.

59. It would be blissful to take note that   16 linear units require 17 points coverage, further as that number value 16 permit reorganization as 16 = 5+6+5.

60. It would be a blissful exercise to chase 5+6+5 as the split of 5 space domain with release of 6 space origin and 5 space domain making out a pair of 5 space domain entities.

61. It is this phenomenon of transcendental domain which splits into a pair of 5 space domains which deserve to be comprehended well.

62. One may have a pause here and take note that 5 space accepts 11 geometries range.

63. 11 geometries range is of signatures 0 to 10.

64. The 0 signature geometry has parallel to it its representative body being hyper cube 5 free of all of its 10 creative boundary components.

65. It is this format of 0 signature geometry which shall be bringing to focus as that the 5 space domain is free of boundary but remains integrated because of its solid dimension fixed at its origin.

66. This as such makes a set up of value 11+3 = 14 .

67. With the release of dimension , the domain would dis-integrate because of the release of 6 space as origin.

68. It shall be making out , amongst others , the formats of following features:

i) 11+6 = 17 with 6 space (origin) on its release extending the range of 11 steps to 11+6 = 17 steps which is parallel to transcendental code value 17 further parallel to the values of formulation Divya, Atma and other formulations of value 17.

ii) The format 11+3 + 6 = 20 which is parallel to transcendental code value of formulations Ved, Dev and whole range of formulations of transcendental code value 20.

iii) As such one shall sit comfortably and to glimpse and re-glimpse the phenomenon of this integration of transcendental domain (5 space domain) with removal of

its creative boundary and with also removal ofsolid dimensional order andthereby there being a release of Self Referral origin.

iv) One may have a pause here and take note that this transcendental dis-integration phenomenon is of different values and virtues than that of the dimensional domains split spectrum phenomenon .

v) The transcendental dis-integration phenomenon , that way, in its generality for N space will amount to the dis-integration of N space domain as a pair of N space domains and also there being a release of (n+1) domain as origin.

vi) This as such shall be making out a phenomenon whereby one entity (here N space domain) multiplies itself by duplicating itself and making it to be a pair of N space entities.

vii) One may have a pause here and take note that it shall be making it a sequential phenomenon which at the next step shall be again splitting each of the pair of N space domains into a double pair of N space entities.

viii) And that way a sequential process will come into play.

ix) It shall be leading us to the sequential dis-integration phenomenon of sequential values (2^0 2^1, 2^2, 2^3, -----).

x) One may have a pause here and take note that in reference to 5 space domain, in the above dis-integration phenomenon there would be a release of 6 space domain.

xi) 6 space domain as such permits its chase as a range of 6 steps of values (1,2,3,4,5,6).

xii) One may have a pause here and take note that the summation of values of choices from the range (1,2,3,4,5,6) to make out some of those choices as value 6 are going to be 32 such choices. Illustratively first choice would be 6 = 6 , second choice would be = 6 = 5+1, third choice would be 6 = 1+5 and so on, 32nd choice would be 6 = 1+1+1+1.

xiii) One may have a pause here and take note that the range (1) will give only one choice namely 1 = 1 = 2^0.

xiv) The range (1,2) will lead to two choices namely 2 = 2 and 2 =1+1.

xv) The range (1,2,3) will give rise to four choices.

xvi) This way the range (1,2,3,4, ----N) will give rise to 2^{n-1} choices.

69. It would be blissful to chase and re-chase the split phenomenon for 4,5,6 domains in terms of values ranges (1,2,3,4), (1,2,3,4,5) and (1,2,3,4,5,6) which shall be making out a values triple (2^3, 2^4, 2^5).

70. However, the disintegration phenomenon of 4 space domain, 5 space domain, 6 space domain and so on every dimensional domain, shall be of infinitely long sequence of emergence of domains of same order and the sequential disintegration in every case would be of emerging entities as :

2^0, 2^1, 2^2, 2^3, 2^4, --------.

36. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

37. It would be distinctively chase dimensional domains split spectrum, as well as dimensional domains disintegration phenomenon .

38. It will bring us face to face with the dimensional domains split spectrum being related to the domains, dimension relationship.

39. However, the domains disintegration phenomenon is related to the release of origin of the dimensional domains.

40. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

V

6 SPACE IN ITS DIFFERENT FORMS AND ROLES

35. Students of Vedic Mathematics, Science & Technology shall glimpse 6 space in its different forms and roles.
36. 6 space content deserve to be comprehended.
37. 6 space content manifestation deserve to be glimpsed.
38. 6 space content manifesting as domain fold of hyper cube 6 deserve to be glimpsed.
39. hyper cube 6 as representative regular body of 6 space manifesting along the creation format of four fold manifestation layer with in Creator's space deserve to be glimpsed.
40. 6 space in the role of dimension creating hyper cube 8 as four fold manifestation layer (6,7,8,9) deserve to be glimpsed.
41. 6 space in the role of Self Referral boundary of unity state domain (7 space) and splitting as 14 components also deserve to be glimpsed.
42. 6 space in the role of origin of 5 space as well deserve to be glimpsed.
43. 6 space in the role of base of 5 space as origin of 4 space deserve to be glimpsed.
44. 6 space as format of 5 space as base of 4 space as origin of 3 space domain deserve to be glimpsed.
45. It is this feature of reach from 6 space to 3 space and in the reverse order the organization of four fold manifestation layer (3,4,5,6) as well deserve to be glimpsed individually as well as simultaneously .
46. Surya as 6 space format manifested creation deserve to be glimpsed for its features.
47. 6 space presided by Lord Vishnu deserve to be glimpsed.
48. 6 space as number value 6 deserve to be glimpsed.
49. 6 space as number value 6 as first perfect number deserve to be glimpsed.
50. Number value 6 as 6 = 1+2+3 = 1 x 2 x 3= 2 x 3 = (-2) x (-3) = 2+2+2=3+3 deserve to be comprehended.
51. 32 expressions for value 6 as of summation of choices from the range (1,2,3,4,5,6) deserve to be chased.
52. The inter-relationship of 1 space to 11 space deserve to be chased.
53. The chase of organization format of 6 x 6 grid deserve to be chased.
54. The cell of 6 x6 x6 format deserve to be chased.
55. The number value 64 as of the format of 4 space in the role of 6 space deserve to be comprehended.
56. The number value (-46) as (-6 space) in the role of dimension (-4 space) deserve to be comprehended.
57. Value 6 as 1,2 & 1 as 6 and 2 as 6 deserve to be worked out.
58. Value 6 as 3 and value 3 as 6 deserve to be worked out.
59. Value 6 as 4 and value 4 as 6 deserve to be worked out.\
60. Value 6 as 5 and value 5 as 6 deserve to be worked out.
61. Value 6 as 6 deserve to be worked out.
62. Value 6 as a range (1,2,3,4,5,6) deserve to be availed
63. 6 space domain as framed with in transcendental boundary deserve to be chased.
64. 6 space domain with in creative dimensional frame deserve to be worked out.
65. The integration and disintegration of 6 space domain deserve to be worked out.
66. The dimensional synthesis of 6 space in the role of dimension deserve to be worked out leading to sequential values (6 ,8,6,-2, ----) deserve to be worked out.

67. Dimensional synthesis value of triple dimensions of same order (N, N, N) = 6 deserve to be glimpsed and to be worked out.

68. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

ADHIYAYA 13

I

NUMBER VALUE 13

21.   Adhiyaya 13 accept association of number value 13.
22.   Number value 13 accepts organization as 13 = 2 x 6 +1.
23.   This organization is parallel to 13 geometries range of 6 space.
24.   Parallel to it there are 13 versions of hyper cube 6 .
25.   One may have a pause here and take note that word formulation Akash accepts transcendental code value 8.
26.   Summation value of pair of values 13+8=21 accepts reorganization as 21= 1+2+3+4+5+6 which is parallel to number values 6 steps long self referral range (1,2,3,4,5,6) parallel to which is Sathapatya Measuring Rod of hyper cubes 1 to 6 in terms of which there can be chase of 6 space domain. .
27.   One may have a pause here and take note that 4 space plays the role of dimension of 6 space.
28.   Further as that Lord Brahma , the presiding deity of 4 space is the presiding deity of the measure of Sathapatya Measuring Rod which itself is presided by Lord Vishnu .
29.   Further as that within 4 space, solids (3 space bodies) have a degree of freedom of motion which manifests as 13 edged of 12 edged cube/hyper cube 3 within 4 space.
30.   It would further be blissful to take note that 13 edged cube swaps 4 space and 6 space creation of 4 space is of 13 geometries range.
31.   It would further be blissful to take note that formulation Akshara accepts transcendental code value 13.
32.   Further as that transcendental code value 13 is also accepted by word formulation Yagya.
33.   The spatial order of 4 space , that way accepts chase of values range (1 to 13) in its both orientations.
34.   Firstly it shall be leading us to summation value 13+13 = 26 which accepts reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8) of transcendental dimensional order (5 space) in the role of dimension of unity state domain (7 space).
35.   Further as that , as is evident below the arrangement of values range (1 to 13) in its both orientations leads to summation value 14 at each step :

01	02	03	04	05	06	07	08	09	10	11	12	13
13	12	11	10	09	08	07	06	05	04	03	02	01
14	14	14	14	14	14	14	14	14	14	14	14	14

36.   Further as that 14 x 13 = 182 = 91+91 .
37.   And that the repeated application will lead us to value 28 at each of the 13 steps.
38.   One may have a pause here and take note that number value 14 is parallel to transcendental code value 14 of word formulation Shareer.

39. The word formulation Braham accepts transcendental code value 28.
40. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

II

KSHETRA-KSHETRAGYA VIBHAG YOG

25. The Kshetra-Kshetragya Vibhag Yog avails 4 formulations namely 1) Kshetra 2) Kshetragya 3) Vibhag and 4) Yog.
26. These quadruple formulation accept transcendental code values quadruple (19,30,19,12).
27. This quadruple values is of summation value 80 which is parallel to the organization 80 = 8 x 10.
28. The organization 80 = 8 x 10 is parallel to the organization of 80 solid components exhaustively enveloping all the 10 creative (4 space) boundary of 10 components of transcendental domain (5 space).
29. Further as that Kshetra-Kshetragya Vibhag accept transcendental code value 19+30+19 = 68.
30. The number value 68 accepts reorganization as 68 = 34+34.
31. One may have a pause here and take note that Adhiyaya 9 and Adhiyaya 13 of Srimad Bhagwat Geeta accept 34 shalokas each.
32. Further as that values pair (9,13) accepts summation value (9+13 = 22) .
33. Still further as that word formulation Sankalp accepts transcendental code value 26 which permit reorganization as 4+9+13 .
34. The values 22 ,26,34 accept reorganizations as 22 = 4+5+6+7, 26= 5+6+7+8 and 34 = 7+8+9+10 which are parallel to four fold manifestation layers of hyper cubes 6,7 & 9 respectively.
35. The formulation Kshetra-Kshetragya accept transcendental code value 19+30= 49 .
36. Number value 49 accepts reorganization as 49 = 7 x 7 .
37. One may have a pause here and take note that number value 49 is parallel to transcendental code value of formulation Maruttgun.
38. Further as that formulation Kshetragya accept transcendental code value 30.
39. Number value 30 permits reorganization as 30 = 19+11.
40. Further as that number value 30 accepts reorganization as 6+7+8+9 which is parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 .
41. One may have a pause here and take note that number value 11 accepts reorganization as 11 = 2 x 5+1 which is parallel to 11 geometries range of 5 space which is further parallel to a range of 11 versions of hyper cube 5.
42. One may have a pause here and take note that hyper cube 5 is a four fold manifestation layer (3,4,5,6) with summation value 18.
43. Further as that 18 units coverage is parallel to 19 points coverage.
44. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
45. It would be blissful to take note that the organization 19+11 and 18+11 deserve to be chased simultaneously.
46. Further as that value 30 as of hyper cube 8 and value 29 as transcendental code value of Brahma the presiding deity of 4 space deserve to be comprehended well simultaneously for imbibing their values to appreciate them and to acquire proper insight and enlightenment about these organization features.

47. Further as that hyper cubes 1 to 9 as four fold manifestation layer accept summation values range (2,6,10,14,18,22,26,30, 34,38,42).

48. One may further have a pause here and take note that this values range shall be leading us to the following pair of values ranges:

02, 06, 10, 14, 18, 22, 26, 30, 34, 38, 42

-09 -05 -01 03 07 11 15 19 23 27 31

25. Simultaneously above pair of values ranges shall be leading to triple values ranges as under:

13 17 21 25 29 33 37 41 45 49 53

02, 06, 10, 14, 18, 22, 26, 30, 34, 38, 42

-9 -5 -1 3 7 11 15 19 23 27 31

26. The above 3 values ranges deserve to be chased as transcendental code value ranges.

30. Parallel to the transcendental code values of each range deserve to be tabulated formulations of parallel transcendental code value formulation .

31. Further the formulations strings availing above value ranges by the text of Srimad Bhagwat Geeta deserve to be tabulated and to be chased for their comprehension, appreciation to have full imbibing of their values to acquire deep insight and enlightenment about the formulations constituting these strings.

32. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

III

THE ORGANISATIONAL RELATIONSHIP OF DIMENSION & ORIGIN FOLD

62. To appreciate the values strings of formulations of scriptures (Adhiyayas of Srimad Bhagwat Geeta & their Disciplines of Yogas) one shall glimpse the organizational relationship of dimension and origin fold of four fold manifestation format of hyper cubes synthesizing Sathapatya Measuring Rod .

63. Let the four fold manifestation layer is (N, N+1, N+2, N+3).

64. The inter-relationship of dimension fold and origin fold of this format of hyper cube N+2 would be the inter-relationship of transcendental code value pair (N, N+3).

65. This, as such shall be bringing us face to face with the pair of numbers value pair (N, N+3).

66. Illustratively for N= 17, N+3 would be "20"..

67. The summation value would be 17+20=37.

68. One may have a pause here and take note that number value 17 leads to transcendental code value 17 which shall be leading us to word formulation Atma.

69. Further as that number value 37 is parallel to transcendental code value 37 which shall be bringing us face to face with word formulation Param Atma which accepts transcendental code value 37 = 17+20.

70. One may have a pause here and take note that this as such will bring us face to face with the inter-relationship of values pair (17,20) as of the format of (dimension fold, origin fold, getting super imposed.

71. This will that way bring us face to face with the dimension (value 17) getting inter-linked with origin fold (value 20) and this organization leading to value 17+20= 37.
72. Parallel to it will emerge the inter-relationship and coordination of Atma and Parmatma.
73. It would be a blissful exercise to chase values pair (14,17).
74. Parallel to it is transcendental code value pair (14,17) .
75. It shall be bringing us face to face with a pair of word formulations (Shareer, Atma) which shall be accepting transcendental code values pair (14,17) .
76. Like that this organization format features will help us comprehend and appreciate the organizational coordination of formulation of strings of formulations being preserved in the text of Srimad Bhagwat Geeta .
77. The relationship of dimension fold with origin fold has focused one feature.
78. Likewise the other features would emerge as coordinations of dimension fold with boundary fold , dimension fold with domainfold .
79. Further as that Vedic systems have settled five fold transcendence ranges.
80. The fifth fold is the basefold.
81. As such the organization features will also bring to focus the coordination relationship of dimension fold with basefold as well.
82. A step ahead Vedic systems have also settled Self Referral ranges of 6 steps with sixth fold being the format for the basefold of transcendence range.
83. With it the dimension fold shall be leading us to another organization format coordination relationship feature as of dimension fold and format fold.
84. A step ahead Vedic system work out unity state ranges of 7 steps long organization with seventh fold being the unity state ahead of the format fold of the basefold.
85. This will bring us face to face with the another organization feature in the form of organizational coordination relationship feature of dimension fold and unity state fold.
86. Even a step ahead Vedic system work out Asht Prakarti set up as of 8 step long ranges.
87. Still further a step ahead , Vedic system work out Brahaman domain as 9 space domain accepting chase in terms of hyper cubes 1 to 9.
88. A step ahead the Shakti of transcendental code value 10 is availed by Vedic system.
89. Like that the organizational format beginning with Creator's space and having transcendence to transcendental domain (5 space domain) are being availed by Vedic systems.
90. A step ahead the ranges of 10 to 20 steps and parallel to it formulations strings beginning with Shakti (10) and reaching uptil Dev (20) are availed.
91. Even a step ahead values range uptil 26 steps , then uptil 28 steps and 496 steps and even beyond are availed.
92. However, Srimad Bhagwat Geeta focus is of the range value 6 to value 28.
93. One may have a pause here and take note that value 6 is of first perfect number and value 28 is of second perfect number.
94. Number value 6 accepts only 3 proper divisors.
95. Number value 28 accepts 5 proper divisors.
96. A step ahead, number value 496 accepts 9 proper divisors.
97. The values triple (3,5,9) is of the features as that 5 is of middle placement of 9 numeral range of 10 place value system, 3 is of middle placement of 5 numeral range of 6 place value system.
98. A step ahead 2 is of middle placement of 3 numeral range of 4 place value system.
99. However, a step ahead the middle placement of 2 numeral range of 3 place value system does not lead us to any whole number value (numeral value) and it is here where the chase logic gets transcending.
100. The value between the pair of values (1,2) takes us to a value greater than value 1 and lesser than value 2 .

101. It is this reach in terms of not whole number value brings to focus the features of such organization format being a challenge to the previous processing system.

102. A step ahead , 2 place value system, further brings to a difficult situation of their being only one numeral, and as such the same is to be taken as the beginning numeral as well as the end value numeral and as such the middle value numeral in the context will get super imposed upon the sole numeral itself.

103. It is here where the processing system face another challenge.

104. A step ahead, one place value system , is to work with no numeral, and that way the whole logic of numeral and place value systems maintaining distinction so far withers away and with this withering away , the previous stages logic further transcends.

105. It is this which brings into value "0" with acceptance for it as a whole number.

106. And with it the linear thinking and doubling and halving features of linear ordering, takes shelter of " 0 order" .

107. With coming into play of zero order as dimensional order for 2 space, as comparison to linear order of 3 space, the whole logic , that way shifts .

108. It is this shift which takes us a step backward, expecting a dimensional order for zero space, as well as for 1 space.

109. With it , the logic shifts from dimension to domain , to dimension of dimension of the domain.

110. It is here where spatial order roll of 2 space as dimension of 4 space, marks its presence, as of a step ahead of linear order (1 space as dimension of 3 space).

111. It is here where a reach from 1 space to 3 space of 7 geometries range brings us face to face with 2 space structuring 4 space of 9 geometries range.

112. The reality of four dimensional space transforms the dependence upon the linear order 3 space reality .

113. The inter-relationship of values pair (2,4) that way brings to focus many features different than that of values pair (1,3) and

114. Firstly as that values pair (1,3) is of odd values pair while values pair (2,4) is of even values pair.

115. Further as that 1+1 = 2 and 1 x 1 = 1 makes product value to be of lesser unit than that of addition value.

116. However, 2+2 = 2 x 2 makes addition and multiplication getting super imposed upon each other indistinguishably , and as such help is to be taken of some another operation.

117. It is here where the reflection operation comes into play .

118. But 2 x 2 = (-2) x (-2) = 4 further as to a challenge for having distinctiveness for the addition , multiplication as well as orientation operations values.

119. This brings into the transcendence format.

120. It takes us to a step ahead to values pair (3,5) .

121. One may have a pause here and take note that it is a reach of pair of steps , firstly as (1,3) and secondly as (3,5).

122. It is this pair of steps as pair of structural phases features which brings to focus as that :
     $1 \times 3 \times 5 = 3 \times 5 = (-3) \times (-5)$ but ($1 \times 3 \times 5$ is not equal to (-1) x (-3) x (-5).

62   It is here that the orientations distinctiveness marks their presence.

63.   One may have a pause here and take note that 2 + 3 = 5 while 2 x 3 = 6 =   (1x2x3) and same is not equal to (-1) x (-2) x (-3).

64.   One may have a pause here and take note that these features bring to focus a reach for distinctiveness of addition , multiplication and orientations.

65.   However, it that way is availing 3 consecutive values (1,2,3) .

66. One may have a pause here and take note that value 2 is of middle placement of 3 numeral range (1,2,3) of 4 place value system.

67. One may further have a pause here and take note that the consecutive pair of pairs (1,2) and(3,4) as a quadruple value (1,2,3,4) shall be bringing to focus as that the triple is of non-composite values while (4) is of composite value.

68. It is this feature of value 4 and parallel to it of 4 space which accepts 2 space in the role of dimension which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of its value to acquire deep insight and to attain full enlightenment about it .

69 One may have a pause here and take note that 3 space accepts linear order (1 space in the role of dimension) and that dimensional frame of 3 space is constituted by 3 linear dimensions and single , double and all the 3 dimensions shall be structuring distinctive set ups , which together as such would be available with in 3 space domain.

70. It brings us face to face with the feature of line, square and cube marking their presence with in 3 space as well.

71. However, this way it stands closed.

72. But as we know 3 space accepts a cut into 8 octants.

73. Parallel to it cube splits into 8 sub cubes.

74. This brings into focus centre of the cube being of a distinct structural feature than that of all other points of the cube as it is here at the centre that the inner most corner point of all the 8 sub cubes meet and envelop the centre.

75. This makes the centre to be the seat of 4 space being enveloped by solid boundary of 8 components.

76. It is this reality which transcends the reality of linear order set up.

77. As in 3 space the measure accepts along axes as 1 = 1 .

78. In case of 4 space, the dimension being of spatial format, so here measure becomes 2 as 1 .

79 As well as as the spatial format of dimension accepts a dimensional frame of a pair of dimensions as such the measure is also available as 1 =2 .

80. It is simultaneous availability of a pair of measures viz 2 as 1 and 1 as 2 as such the working measure, as comparison to linear measure comes to be " Half".

81. It is this attainment of Vedic system, which deserve to be comprehended well.

82. The Vedic System further settle sequential range of dimensional orders parallel to the whole range of whole numbers further being parallel to whole range of dimensional spaces.

83. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

TRANSCENDENTAL ORIGIN OF CREATOR'S SPACE

24. Vedic system settle (N+3) space as origin fold of hyper cube (N+2).
25. N is equal to 2 takes us to 5 space in the role of origin of 4 space.
26. 5 space is a solid dimensional order space.
27. As the 4 space is a spatial dimensional space and has ½ as a working unit, as such the solid dimensional order with seat at centre of hyper cube 4 gets split into as half solid dimension as the working dimension with in 4 space.
28. With it a sphere splits into a pair of hemi-sphere.
29. The split as the pair of hemi-sphere release creative origin (4 space as origin).
30. Accordingly the pair of hemi-sphere get their placements on either side of the centre of hyper cube 4 which is a seat of 5 space as origin.
31. This sequential organization of (first hemi-sphere), centre, second hemi sphere shall be providing a triple values format (V-1, V, V+1).
32. One may have a pause here as that 5 space manifests as hyper cube 5 as four fold manifestation layer (3,4,5,6) of summation value 18 .
33. As such with V = 18, the values triple would be 17,18,19.
34. With it the pair of hemi sphere get placement values pair (17,19).
35. One may further have a pause here and take note that formulation Ayetan accepts transcendental code value 18.
36. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
37. It would be a blissful exercise to chase Ayetan Akash accepting transcendental code values (18+8 = 26).
38. One may further have a pause here and take note that the enveloping boundary of cube is of 26 structural component namely 8 corner points, 12 edges and 6 surfaces. (8+12+6 = 26).
39. One may further have a pause here and take note that number value 26 accepts reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer (5,6,7,8) of hyper cube 7 accepting transcendental dimensional order (5 space in the role of dimension).
40. A step ahead 30 = 6+7+8+9 which is parallel to four fold manifestation layer (6,7,8,9) of hyper cube 8 accepting Self Referral dimensional order (6 space in the role of dimension).
41. Further as that let us revisit the structural set up of cube and it would be coming to focus as that the set up of the cube is the set up of 8 corner points, 12 edges , 6 surfaces, 1 origin and 3 axes.
42. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
43. It would be blissful to visit and revisit the set up of the cube and if the volume space is also accepted as a independent structural component then the total set up of the cube would be of 31 structural component.
44. One may have a pause here and take note that number value 31 is parallel to the structural set up of 1 space playing the role of dimension of 3 space.
45. Further as that number value 31 accepts reorganization as (1+2+3+4+5) + (1) + (1+2+3+4+5) which is parallel to synthetic set up of a pair of transcendence ranges (1,2,3,4,5) and (1,2,3,4,5).
46. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

44. One shall up to date TCV dictionary with the technical and conceptual formulation of the text of Adhiyaya 13 of Srimad Bhagwat Geeta

45. It would be blissful to chase the text of Adhiyaya 13 in the sequential order of shaloka 1 to shaloka 34.

46. The reach of Adhiyaya 3 in its shaloka 34 brings us face to face with the formulation Gyan Chakshu Sha

47. The formulation Gyan Chakshu Sha accepts transcendental code value 23+13+8= 42.

48. Number value 42 is parallel to the structural set up of a spatial order 4 space.

49. The other pair of formulations of shaloka 34 are 1) Kshetra-Kshetragya distinction and of Bhoot Kriti Moksh situation.

50. The distinction of Kshetra formulation Kshetragya is of the format of pair of values (19,30) which accepts reorganization as (19,19+11).

51. Further it accepts reorganization as (30-11, 30).

52. The formulation Bhoot Kriti Moksh accepts transcendental code value (29+18+24) = 61 which is parallel to the structural set up of a reach from unit value 1 to value 6 at the next place value.

53. This reach is going to be parallel to a reach along the Sathapatya Measuring Rod from its first end to its other end.

54. One may have a pause here and take note that the formulation Bhoot Kriti Moksh in its dynamic format as adds the value 13 to the value 61 making it to be the value 74 which accept reorganization as 37+37 and that the value 37 is parallel to the transcendental code value 37 of word formulation " Sri Bhagwan".

55. Further as that number value 37 is organizationally coordinated with number value 34 as pair of end values of four fold manifestation layer (34,35,36,37) with dimensional fold being of value 34 while origin fold being of value 37.

56. Further as that number value 34 accepts reorganization as 7+8+9+10 of hyper cube 9 with 7 space in the role of dimension .

57. One may have a pause here and take note that hyper cube 9 as dimension fold and Sri Bhagwan as origin will bring us face to face with the blissful reach of Adhiyaya 13.

58. Shaloka 33 brings to focus a pair of formulations namely Kshetra and Dehi.

59. This pair of formulation accept transcendental code value pair (19,22).

60. One may have a pause here and take note that values pair (19,22) is end values pair of four fold manifestation layer (19,20,21,22) and the inter-relationship of Kshetra and Dehi comes to be parallel to the format of coordination relationship of dimension fold and origin fold.

61. This way one shall chase Adhiyaya 13 from shaloka 1 to shaloka 34 and also from shaloka 34 to shaloka 1.

62. This chase will bring us face to face with the inter-relationship of Prakarti and Pursha.

63. Further it will bring us face to face with the inter-relationship of Atma and Parmatma.

64. Further as that the interlationship of Pursha and Prakarti leading to 3 fold Guna namely Satv, Rajas and Tamas.

65. One may have a pause here and take note that these triple formulations (Satv, Rajas and Tamas) accept transcendental code values triple (20,12,18).

66. One may have a pause here and take note that these values , individually , parallel to the transcendental code value 18 of formulation Prakarti shall be bringing us face to face with Tamas going parallel to Prakarti as (18 = 18 x 1)

67.   Further as that the formulation Rajas and Prakarti get inter-related as 12 = 18 x 2/3 .

68.   One may have a pause here and take note that Tamas is Prakarti itself.

69.   However, Rajas is only 2/3 of it .

70.   Satv accept transcendental code value 20.

71.   Values pair (20,18) is of the format of domain fold, dimension fold.

72.   Further as that value 20 accept organization as 20 = 9+7+3+1.

73.   Further as that the values quadruple (9,7,3,1) permits reorganization as a pair of pairs (9,7) and (3,1).

74.   Further as that the value 5 parallel to transcendental domain stands jumped over.

75.   Further as that transcendental values are lively at the middle.

76.   Further as that quadruple values (9,7,3,1) is of format parallel to Divya Ganga Flow.

77.   Further as that these values (9,7,3,1) are parallel to a reach from Northern Hemi-sphere to Southern Hemi-sphere , and a step ahead from Pursha to Braham.

78.   This is a reach from Atma to Mann and further from Pursha to Braham.

79.   These are of the format of a reach from value 1 to value 3 .

80.   Further it is of a value reach of steps of value 7 to value 9.

81.   Values 1 and 3 are of the format of dimension and domain.

82.   Likewise values 9 , 7 are parallel to domain to dimension .

83.   The values triple (1,3,7) is parallel to the format of 1 space as dimension structuring 3 space of 7 geometries range.

84.   The classification of sadhakas parallel to 4 quarters of Braham attainment is as per (1,3,7 and 9) values.

85.   Shaloka 42, 43 & 44 of Adhiyaya 18 enlist 9 values of Braham Karam, 7 values of Ka-shattar Karam, 3 and 1 values respectively of the second and third quarters sadhakas of Braham.

86.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

ADHIYAYA 15

I

FORMULATION *PANCH*

38. Word " Panch" literally means " Paanch".
39. Formulation Panch accepts transcendental code value 15.
40. Value 5 accepts reorganization as 5 = 1+1+1+1+1.
41. Number value 15 accepts reorganization as 15 = 1+2+3+4+5.
42. It is this feature of 5 equal value steps and 5 sequential value steps which are at the base of value 5 and formulation Panch.
43. The range (1,2,3,4,5) permits choices of values for summation value 5.
44. These choices are 2^4= 16 in number.
45. These 16 choices are 1) 5 =5, 2) 5 = 1+4 3) 5 = 4+1 4) 5 =1+1+3, 5) 5 = 1+3+1, 6) 5 = 3+1+1 7) 5= 2+3   8) 5 = 3 +2   9) 5 = 1+1+1+2   10) 5 = 1+1+2+1   11) 5= 1+2+1+1   12) 5 = 2+1+1+1 13) 5= 1+2+2 14) 5 = 2+1+2 15) 5 = 2+2+1 16) 5 = 1+1+1+1+1.
46. Number value 15 accepts organization as 15 =- 5+5+5.
47. Further number 15 accepts organization as 15 = 3+3+3+3+3.
48. One may have a pause here and take note that the choices out of the range   (1,2, 3,4,5,6,7,8,9,10,11,12,13,14,15) for summation value 15 come to be 2^{14}.
49. It would be a blissful exercise to enlist these option.
50. One may have a pause here and take note that the word formulations of transcendental code value 15 , as such shall give rise to 2^{14} option .
51. However, when restrictions are put as that the one letter shall mark its presence only twice , thrice or quadruple times etc. then accordingly the choices options as well will get restricted.
52. This aspect, as such is being not taken up here.
53. let us further visit number value 15.
54. It accepts 1,3,5 as its factors leading to 15 = 1 x 3 x 5 = 3 x 5 = (-3) x (-5)
55. It is this structural relationship of number value 15 with values 1,3 & 5 as well as of (-3 , -5 and also of -1) which deserve to be comprehended well for structural set up of number value 15.
56. Parallel to these features emerge the features of 5 space domain .
57. 5 space domain accept 3 space in the role of dimension .
58. The dimensional frame of 5 space is set of 5 solid dimensions yielding dimensional synthesis value 15 .
59. The transcendental domain (5 space domain) accepts its chase in terms of Sathapatya Measuring Rod synthesized by hyper cubes 1 to 5.
60. Parallel to it emerges range of values (1,2,3,4,5).
61. Transcendental domain (5 space domain) permits transcendence along the values triple (1,3,5) parallel to spaces triple (5 space, 3 space, 1 space) manifesting as 5 space domain, 3 space dimension and 1 space dimension of dimension of 5 space.
62. Let us further visit 5 space domain .
63. A synthesis of a pair of transcendental ranges is one feature which deserves to be comprehended well.

64. The pair of linear order transcendence ranges lead to synthesis value (1,2,3,4,5) + (1) + (1+2+3+4+5) = 31.

65. One may further have a pause here and take note that number value 31 brings to focus structural features of a synthesis of a pair of linear order transcendental ranges.

66. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

67. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

68. One may have a pause here and take note that transcendental domain (5 space domain) is the format for synthesis of a pair of equal dimensional order transcendence ranges.

69. The synthesis value of a pair of N dimensional order transcendence ranges comes to be (N, N+1, N+2, N+3, N+4) + (N) + (N, N+1, N+2, N+3, N+4) = 11N + 20.

70. One may have a pause here and take note that this shall be leading us to synthesis values sequence of synthesis of pair of equal order transcendence ranges for values of N as under:-

(-------- **-35, -24, -13, -2, 9,20,31,42,53**, ----------).

71. One may have a pause here and take note that above sequence values permit its reorganization as a pair of reflection artifices numbers as under:-

i) -02, 20. ii) -13, 31. iii) -24, 42 iv) -35, 53, ---------

72. This brings to focus the placement of number value 9 in above organization .

73. It further brings to focus about the role of number value 11 as the difference between the pair of consecutive values viz (20-9 = 11, 31-20= 11, 42-31 = 12, 53-42 = 11, -----.

74. One may have a pause here and take note that values pair (9, 11) amongst others is of following prominent features:

i) Values pair (9,11) is of format parallel to (dimension , domain).

ii) Further as that values pair (9,11) constitutes a 9 x 11 grid format .

iii) The grid format 9 x 11 accommodates all the 9 x 11= 99 double digit numbers of 10 place value system.

iv) Further as that the double digit number arrangement along 9 x 11 grid format partitions the grid format in to a pair of upper and lower parts with upper part covering 54 double digit numbers while lower part covers remaining 45 double digit numbers.

v) The upper part 54 double digit numbers organized themselves as 25 reflectionpairs numbers and 4 namely (11,22,33,44) as self reflecting numbers.

vi) The lower part gets organized as a range of 5 self reflecting numbers (55,66,77,88,99) and remaining 40 double digit numbers get coordinated as 20 pairs of reflection pairs of double digit numbers.

It would be a blissful exercise to visit and revisit following 99 double digit numbers organization along 9 x 11 grid format and to comprehend the organization format features, particularly in the light of the above values sequence. (------- **-35, -24, -13, -2, 9,20,31,42,53,** -------).

01	**02**	**03**	**04**	**05**	**06**	**07**	**08**	**09**
10	**11**	12	13	14	15	16	17	18
19	**20**	21	**22**	23	24	25	26	27
28	29	**30**	31	32	**33**	34	35	36

37	38	39	**40**	41	42	43	**44**	45
46	47	48	49	**50**	51	52	53	54
55	56	57	58	59	**60**	61	62	63
64	65	**66**	67	68	69	**70**	71	72
73	74	75	76	**77**	78	79	**80**	81
82	83	84	85	86	87	**88**	89	**90**
91	92	93	94	95	96	97	98	**99**

II

DIVYA GANGA FLOW FORMAT

26. Divya Ganga Flow format along the 4 components of Om formulation (Bindu Sarovar, Ardhmatra, Tripundram, Swastik Pada) are of quadruple values (9,7,3,1).
27. One may have a pause here and take note that these quadruple values (9,7,3,1) have a jump over number value 5 .
28. The values range (9,7,5,3,1) is 5 consecutive odd values.
29. The summation value of this range is 25.
30. It is square of the value 5 .
31. This as such brings to focus that the quadruple (9,7,3,1) is deficient of value 5 x 1 from the square summation value 5^2.
32. It is this feature which deserve to be comprehended for proper appreciation of Divya Ganga Flow from both ends in to the middle transcendental domain.
33. Now let us take another set of 5 consecutive odd numbers namely (11,9,7,5,3).
34. The middle value here is " 7".
35. The quadruple (11,9,5,3) is deficient of value 7 x 3 to make the summation value for the range (11,9,7,5,3) as square of value 7 .
36. One may have a pause here and take note that the first 5 consecutive odd numbers (1,3,5,7,9) for its quadruple (1,3,7,9) becomes deficient of value 5 x 1 for the summation square value 5^2 and at the same time the second range beginning with second odd number 3 namely (3,5,7,9,11) for its quadruple (3,5,9,11) becomes deficient of value 7 x 3 for the summation value as square of value 7 .
37. One may have a pause here and take note that the deficiency (5 x 1, 7 x 3) as a pair of two odd numbers ranges naturally will at next step lead us to third member of this sequels entities as 9 x 5 .
38. One may have a pause here and take note that the reach (5 x 1, 7 x 3, 9 x 5, ---------) will lead us to the general term value of this sequence would be (N x N-4).
39. Therefore the first range beginning with value 1 shall be leading to deficiency 1 x (1+4).
40. The second range beginning with value 3 shall be leading us to the deficiency value as 3 x (3+4).
41. like that the Mth range beginning with odd number M shall be having deficiency as M x (M+4).
42. One may have a pause here and take note that this deficiency value reach as M x (M+4) as such is a focus upon M and M+4 .
43. It gives us the middle value M +2.

44. It makes values triple (M, M+2, M+4)
45. It further brings to focus M+2 –M = 2.
46. Further M+4 –M-2 = 2.
47. It would be blissful to have a pause here and take note that this brings us face to face with the application of the rule of Ganita upsutra 6   (*Yavadunam, Tavadun*) which means the deficiency to be made double of the deficiency.
48. One may further have a pause here and take note that this further brings us face to face with   the rule of squaring of Ganita upsutra 7   *Yavadunam Tavadun ikrtya Varganca Yojayet*
49. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats
50. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

III

LET US REVISIT THE SEQUENCE

(5 x 1, 7 x 3, 9 x 5, 11 x 7 , ----------)

1. The values sequence   (5 x 1, 7 x 3, 9 x 5, 11x 7, -----------) be visited again to reach at its other features as well.

2. The sequence of values differences of pair of consecutive entities of above sequence comes to be (21-5 = 16, 45 – 21 = 24, 77-45 = 32, 40 ----------).

3. This sequence permits reorganization for its values and this reorganized values sequences comes to be (8 x 2, 8 + 3 , 8 x 4 , 8 x 5, -------------) .

4. One may have a pause here and take note that this values differences sequence with its above organization focuses upon value 1 as the common factor for each value entitity of this organization sequence.

5. One may have a pause here and take note that number value 8 is parallel to transcendental code value 8 which is parallel to transcendental code value of formulation Ek.

6. Further as that word formulation Akash also accepts transcendental code value 8.

7. One may have a pause here and take note that this, this way brings to focus the above differences values sequence reorganization with 8 as common factor for its all entities as that it is going to be (2 Akash, 3 Akash, 4 Akash, 5 Akash, ----------)

8. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

9. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

10. One may further have a pause here and take note that the above values reach have been there as focus has been upon the values differences.

11. It means the focus has been upon the gap between the values of a pair of entities.

12. It is this feature which deserve to be comprehended well for its proper appreciation .

13. The geometric format emerging above (2 Akash, 3 Akash, 4 Akash, 5 Akash, ----------) as such brings to focus the sequential manifestation of a Sathapatya Measuring Rod of the synthetic set ups of hyper cubes /representative regular body of dimensional spaces.

14. One may have a pause here and take note that zero space plays the role of dimension of 2 space.

15. Further as that zero space as zero space domain being zero space content lump playing the role of dimension is in fact a zero space content lump having its manifested format of the domainfold but otherwise it is free of other features of hyper cube 0.

16. This brings us face to face with the zero space content lump manifesting alongwith another zero space content lump availing the format of 1 space format but that format will mark its presence only when the gap between two content entities is focused.

17. One may further have a pause here and take note that this that way brings to focus the setting of zero space points (bodies/ 0 space content lump) as well as the 1 space format of 1 space content lumps being there to support them to make it possible for zero space to play the role of zero space body and to further play the role of dimension of 2 space.

18. One may have a pause here and take note that the above organization as such amounts to zero space / zero value / point getting imbedded with structures of a line/1 space content.

19. The pair of points as such make a dimensional frame of 2 dimensions for 2 space.

20. It would be blissful to take note that NVF (Point) = NVF (One line).

21. Working with a point of zero value as a line of one value is the feature which as such of the format of “ One more than before”.

22. It essentially is a format of working with value 1 accepting the existence of value zero.

23. This brings us face to face with reaching at “ 2”presuming the existence of “ 1”.

24. One may have a pause here and take note that a reach from “ 1” to “2” , may give an impression as if 2 is 1+1 as an addition reach.

25. One may have a pause here and take note that $2 = 1 \times 2$ will bring to focus the value of “2” being a reach of multiplication.

26. One may have a pause here and take note that the reach of multiplication format 1×1 , 2×1, 3×1 as such will facilitate the reach from first value, double value, triple value powers organizations (1^1, 1^2, 1^3, --------------).

27. It is going to be a reach from line (1 space) to surface (2 space) to solid (3 space) and so on .

28. Let us have a pause here and take note that formulation Ek, Dwei and Trei accept transcendental code values 8, 16, 8 .

29. let us have a pause here and take note that 16 = 8 +8.

30. Let us have a reach from a single line to a pair of lines.

31. It shall be leading us to 1 space to 2 space.

32. Let us have a third line (single line) /one line more than the previously available a pair of lines.

33 It will help us reach from surface (2 space) to 3 space (solid).

34. It is this feature which deserve to be comprehended well.

35. Here it also would be blissful to take note that working with half line /half unit, in the context of number value 2 will make it 2 = 1 and 1 = 2 , a pair of halves of 2 each being 1.

36 Let us have e a pause here and take note that this will help us reach middle of the line by approaching it from either end .

37. The simultaneous reach from both ends,(to the middle) will be making out a complete coverage.

38. Let us have a further pause here and take note that the range (1,2,3,-----------N) for the middle (N+1) with its approach from the other end as well being of values range (N, N+1, N+2, ---------------- 3,2,1) which shall be yielding summation value of reach of 9 steps from both sides together with the middle reach value (N+1) being of a summation value$(N+1)^2$.

39. Therefore, the square stands tamed by simply having a approach of coverage from either end uptil the middle.

40. This way the working with half interval is going to achieve square value for us.

41. Now the availability of value (N+1) at each of the steps, naturally shall be leading us to $(N+1)^3$.

42. This is how the chase permits sequential attainment by a single step value at a time but in a sequential order.

43. This will further help us appreciate as to how the surface within a pair of horizontal axes shall be providing a base for chase for the 3 space by availing only one vertical format axis.

44. It is this feature which deserve to be comprehended well.

45. It would be an upward and downward approach along the vertical line from its middle.

46. Triple formulation (Udharv, Madhya and Adhdh) are constituting a format for upward, middle and downward reach steps from the middle.

47. It is this reach which will help us comprehend and appreciate the format feature of organization of values of the Discipline of Adhiyaya 15 " Purshotam Yog".

IV

PURSHOTAM YOG

63. For appreciation of format feature of organization of values of Purshotam Yog, one may glimpse the format value of a pair of triple formulations namely (Kashar, Akashar and Uttam) (Pursha) and (Udharv, Madhya and Adhdh).

64. The formulation triple (Udharv, Madhya and Adhdh) accept transcendental code values (23, 19,9).

65. The formulation triple (Kashar, Akashar and Uttam) accept transcendental code values (12,13,22).

66. These 3 values formulation , namely (Kashar, Akashar and Uttam) are in reference to the formulation " Pursha".

67. The formulation (Pursha) accept transcendental code value 24.

68. As such the values pairs triple {(12, 24), (13,24), (22,24)} deserve to be comprehended and appreciated simultaneously.

69. Let us first of all revisit the first triple formulations (Udharv, Madhya and Adhdh) accepting transcendental code values (23,19,9) .

70. These values format is in reference to the middle value (19).

71. The chase format from middle value 19 is of two fold directions say firstly from middle to upward which would be of values pairs range (19,23) leading to summation value (23+19 = 42) and difference value 23-19 = 4.

72. One may have a pause here and take note that number value 42 is parallel to the structure of 2 space structuring 4 space.

73. Further it is parallel to the synthesis value of a pair of spatial order transcendence ranges as that (2+3+4+5+6) + (2) + (2+3+4+5+6) = 42.

74. Further as that value " 4" is parallel to " 4 space" .

75. still further the value " 4) is the difference value.

76. As such it shall be bringing to focus the difference value of formulation (M, M+4) which for M= 0 will be 0 x 4 = 0.

77. One may have a pause here and take note that NVF (End) = 23.

78. Still further as that TCV value 23 is parallel to TCV value of formulation (Shehstra).

79. It is also parallel to TCV value of formulation (Anant).

80. Further as that value 23 permits reorganization as 23 = (3 +5) (3 x 5) which is parallel to super imposition of addition and multiplication operations.

81. The pair of values (19,9) in respect of downward progression format , the same brings to focus 19 + 9 = 28 and 19 -9 = 10.

82. One may have a pause here and take note that number value 28 is parallel to transcendental code value 28 of word formulation Braham.

83. Further as that number value 10 is parallel to transcendental code value 10 of word formulation Shakti.

84. It that way brings us parallel to creative boundary (4 space as boundary) of 10 components of transcendental domain (5 space).

85. Still further it would be blissful to take note that number value 28 is of second perfect number which accepts organization as 1+2+4+14 =28.

86. Further as that first perfect number " 6) accepts only 3 proper divisors while second perfect number 28 accepts 5 proper divisors.

87. Values pair (3,5) is parallel to the format of 3 space dimension , 5 space domain..

88. One may have a pause here and take note that summation values 42 and 28 lead us to grand summation value 70.

89. Further the summation value (23+19+9) = 51 is parallel to the organization format of Sathapatya Measuring Rod of hyper cubes 1 to 5 .

90. Still further as that number value 51 accept reorganization as 51 = 17 x 3 .

91. One may have a pause here and take note that it brings us face to face with the formulations accepting transcendental code value 17.

92. Amongst others 3 prominent formulations accepting transcendental code value 17 are (Dravye, Divya and Atma).

93. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

94. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

95. It would be blissful to comprehend and appreciate as that the Dravye (space content) Divya (transcendental value) and Atma (Soul) together bring us face to face with the format feature of 5 space, 5 space content, 5 space as transcendental domain and 5 space being of a solid dimensional order and further as that along the 5 space domain the transcendental ranges get synthesized and accept values parallel to the set ups of dimensional spaces.

96. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

97. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

98. It would be a blissful exercise to visit and revisit 5 space.

99. Also one shall visit and revisit the values and virtues of 5 space content.

100. One shall pose to oneself as to what extent one is glimpsing the distinguishing feature of 5 space from 4 space.

101. Further as to the distinction of the values and virtues of 5 space content over and above the 4 space content.

102. Still further as to the distinguishing features of spatial order 4 space from those of solid order feature of 5 space.

103. One may have a pause here and take note that Adhiyaya 14 has preserved feature and values of Discipline of Gun Trei Vibhag Yoga.

104. Here in Adhiyaya 15 we are glimpsing the format feature of Purshotam Yoga.

105. The formulation Gun accepts transcendental code value 14.

106. The formulation Pursha accepts transcendental code value 24.

107. The organization 24 = 14+10 as such brings us face to face with the simultaneous availability of the format of hyper cube 3 and hyper cube 4.

108. It is here where , we have to visit and revisit to glimpse these virtues.

109. The three fold values of Pursha format parallel to triple values (12,13,22) deserve to be chased along and in terms of geometric format available for these values.

110. The number value 12 is parallel to the 12 transcendental boundary components (5 space as boundary) of Self Referral domain (6 space).

111. Number value 13 is parallel to 13 geometries range of 6 space which further is parallel to 13 versions of hyper cube 6 .

112. Number value 22 permit reorganization as 22 = 4 +5+6+7 which is parallel to four fold manifestation layer (4,5,6,7) of hyper cube 6.

113. One may have a pause here and take note that these 3 fold features of transcendental boundary of 12 components , 13 geometries range and hyper cube 6 format focusing upon the four fold manifestation values of 6 space content lump, are the specific features of 6 space content.

114. One may further have a pause here and take note that the above analysed values triple (23,19,9) of vertical format of organization as Udharv, Madhya, Adhdh and the values

reach at 51 and 70 also deserve to be comprehended well along with the above features of 6 space content manifestation format .

115. One may have a pause here and take note that the number value 51 brings to focus the Sathapatya Measuring Rod of hyper cubes 1 to 5 and further the organization of 51 = 3 x 17 and the triple formulations (Dravye, Divya, Atma) together lead to enlightenment about the distinguishing features of space, space content, content manifesting as domainfold .

116. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

117. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

118. Further It would be blissful to take note that Gun Triye Vibhag Yog of Adhiyaya 14 which is of 27 shalokas range with number value 27 accepting reorganization as $27 = 3^3$ and same further going parallel to half solid dimension within 4 space of spatial order, also brings us face to face with the availability of a pair of half solid dimensions.

119. This availability of a pair of half solid dimensions in the light of the pair of formulations Ek and Trei both accepting transcendental code value 8 will help us appreciate the organization format of Udharv, Madhya and Adhdh along the vertical format as of a pair of opposite orientation in reference to the middle/centre/origin.

120. It would be blissful to take note that NVF (Half) = 27.

121. It would further be blissful to take note that NVF (Sun) = 54 = 27+27 = NVF (Half) + NVF (Half).

122. Still further It would be blissful to take note that the split of universal sphere in to a pair of hemi sphere with Northern Hemi-sphere being of the placement value 17 which goes parallel to transcendental feature of space content permitting further transcendence to the Atman.

123. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

124. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

V

TO UP TO DATE TCV DICTIONARY

52. Purshotam Yog of Adhiyaya 15 is a scripture of 20 shalokas.

53. Each organization feature of this scripture deserve to be sequentially chased.

54. This chase shall follow the sequential strings of formulations .

55. One way to chase values of this Discipline of Yoga is to chase shalokas 1 to 6 as first phase.

56. Shalokas 7 to 11 as second phase, shalokas 12 to 15 as third phase and shalokas 16 to 20 as fourth phase.

57. This organization brings to focus quadruple values (6,5,4,5) .

58. The first 3 phases are of summation value 6+4+5 = 15.

59. The summation value of all the 4 phases is 20.

60. The values pair (15,20) with organization (5 x 3, 5 x 4) is parallel to the sequential format of 3 manifested quarters to be followed by fourth unmanifest quarter value.

61. It would be blissful to take note that Adhiyaya 15 as a scripture of 20 shalokas range as such is also directly bringing to focus the values pair (15,20).

62. It would further be blissful to take note that formulation Panch accept transcendental code value 15.

63. Still further it also would be blissful to take note that formulation Panch Dus accepts transcendental code value 15+ 10 =- 25

64. One may have a pause here and take note that number value 25 is parallel to transcendental code value 25 of formulation Vishnu.

65. Lord Vishnu is the over Lord of 6 space.

66. It would further be blissful to take note that formulation Prithvi as well accept transcendental code value 25.

67. It would further be blissful to take note that Prithvi to Surya is a 6 steps long range (Prithvi, Apa, Agni, Vayu, Akash,Surya).

68. The organization in its both orientations permits chase along and in terms of values ranges (1,2,3,4,5,6) and (6,5,4,3,2,1) .

69. Lord Vishnu is the over Lord of Surya.

70. A reach from Surya to Prithvi which is of transcendental code value 25 parallel to transcendental code value of Vishnu is a very blissful organization features.

71. One may further have a pause here and take note that NVF (Earth) = 52 = NVF (Six).

72. Further as that value pair (25,52) constitutes a reflection pair.

73. One may have a pause here and take note that Adhiyaya 15 in its very first shaloka focuses the feature as that the transcendental tree is having its roots upward.

74. The worldly tree is having its root downward.

75. It would be blissful to comprehend this feature of reversal of orientation.

76. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

77. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

78. One shall sequentially chase the values of shaloka 1 to shaloka 20.

79. The conceptual terms be included in the previous TCV dictionary alongwith detailed notes of values of comprehension.

80. It would be blissful to take note that TCV dictionary of Geeta words is going to be a unique reservoir of 18 Disciplines of Yoga as different aspects of same Discipline.

81. This dictionary is to specifically enlist the sequential coordination of number values.

82. Further there is to be an enlistment of coordination features of geometric formats of numbers values.

83. This will lead us to the organization of hyper cubes accepting synthesis as Sathapatya Measuring Rods.

84. With it the focus would also be upon the space content and the way it acquires manifested features as dimensional domains .

85. The dimensional frames integrating space content as dimensional domains is the feature which deserve to be sequentially chased for the range of hyper cubes.

86. The synthesis of dimensional axes is one feature which deserve to be specifically chased .

87. This chase is to be dimensional order wise.

88. Illustratively dimensional synthesis values sequence of linear order dimensions which come to be (1,3,6,10,15,21,28,36,45, 55, ------------) deserve to be comprehended well for full imbibing of these values.

89. Likewise chase is to be of synthesis values sequences of spatial, solid, creative , transcendental , Self Referral orders in particular. .

90. The other features deserve to be chased well is of the dimensional domains split spectrum which lead us to the sequential values (1,2,5,12,29,70,169, 408, ---------------).

91. This feature also deserves to be chased along with the dimensional synthesis values sequences.

92. The third feature which deserves to be chased is of the domains disintegration phenomenon which on disintegration of domain fold of N space leads us to a split of N space domain into a pair of N space domains and the (N+1space) inn the role of origin , gets released on disintegration of the domain.

93. It is this feature which deserves to be chased, particularly in respect of 4,5,6,7 spaces domains.

94. The fourth feature which deserves to be comprehended well is of synthesis of transcendental ranges within transcendental domain.

95. This brings us face to face with the synthesis of a pair of linear order transcendence ranges being of value 31 .

96. Further as that the synthesis of a pair of spatial order transcendence ranges comes to be 42.

97. This , stepby step, leads us to the values sequence:
     (-35, -24, -13, -2, 9, 20, 31,42,53, -----------).

98. One may have a pause here and take note that this range further leads us to the another feature say 5th feature of Divya Ganga Flow within the transcendental domain (5 space domain) leading us to values sequence (5 x 1, 7 x 3, 9 x 5, 11 x 7, ---------) of the deficiencies from the squaring values of 5,7,9,11, ------------ as the middle placement values of range of 5 consecutive odd numbers values beginning with odd number 1.

99. The 6th feature which deserves to be comprehended and imbibed well is about the transcendental reach from domain to dimension to dimension of dimension .

100. This feature leads to transcendental triple values sequence (5,3,1) , (6,4,2),   (7,5,3), (9,7,5) -------------..

101. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

102. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

VI

FOCUS UPON ORGANIZATION FORMAT OF DISCIPLINES OF YOGAS

14. Students of Vedic Mathematics, Science & Technology and sadhakas of adhiyatam vidya shall attach first attention to the organization formats being availed by different Disciplines of Yogas of Adhiyaya 1 to 18 of Srimad Bhagwat Geeta .

15. This chase is to be along artifices of numbers as well as along geometric format.

16. Sathapatya Measuring Rod provides the basic format .

17. As such the focus is to remain throughout to rech at the geometric formats parallel to the features of format of Sathapatya Measuring Rod .

18. This, as such shall be requiring focus upon the format features of hyper cubes 1 to 6 , in particular.

19. This being so, the focus would be upon dimension fold, boundary fold, domainfold and origin fold formats of four fold manifestation layers of hyper cubes.

20. A step ahead the focus is also to be upon the fifth fold namely base fold, at the base of the origin fold itself.

21. A step ahead reach is to be for self referral and unity state ranges of set ups of 6 and 7 steps long manifestation format.

22. Manifestation and transcendence are the pair of processes which deserve to be chased individually as well as collectively.

23. A reach from geometric format is to be to the artifices of numbers.

24. This shall be bringing us face to face with the transcendental code values accepted by individual alphabet letters and in terms thereof, by the word formulations as well.

25. The inter-relationship of transcendental code values format and of Vedic code value format deserve to be reached to have proper enlightenment about the values and virtues of Disciplines of Yogas of Srimad Bhagwat Geeta .

26. As Srimad Bhagwat Geeta is the Vedanta, values essence of Vedas , as such one shall visit and revisit the text of Srimad Bhagwat Geeta in the light of the comprehensions of above features of the organizational format of Vedic system at work here in the organization of the text of Srimad Bhagwat Geeta as well.

VII

VALUES ESSENCE REACH

6. The values essence reach can be only in the manner as is focused here in Srimad Bhagwat Geeta itself.

7. The attainment reach is also to be urged , inspired and to be aimed as is promised in Srimad Bhagwat Geeta itself.

8. Geeta is to be approached the Geeta way.

9. Geeta values are to be imbibed.

10. The imbibing of Geeta values is to be by following the commands of Geeta.

ADHIYAYA 16, 17 & 18

I

VALUES RANGE 1 TO 18

17.   Srimad Bhagwat Geeta is a scripture of 18 Adhiyayas.
18.   Its chase along Sathapatya Measuring Rod with Lord Vishnu as its presiding deity is a synthetic set up of hyper cubes 1 to 6.
19.   This, as such, permits chase in a sequential organization of 3 chapters together at a time.
20.   Chapters 16 to 18 , as such , is going to be the sixth chase step .
21.   It in a way is going to be a specific chase   along hyper cube 6 format .
22.   In the context, it also would be relevant to take note that values range 1 to 18 brings to focus many features , prominent among them being:
   i)   It is a range of 9 odd values and 9 even values.
   ii)   Further as that it has 7 times namely (2,3,5,7,11,13,17) and when number value 1 as non-composite value is included in this sub range as of 8 values (1,2,3,5,7,11,13,17.
   iii)   This range way split into a pair of sub ranges of 8 non-composite numbers and 10 composite numbers.
   iv)   The values 1 to 18 make out 33 factors for all these values .
   v)   Values 2,6,10,14,18 are parallel to the summation values of four fold manifestation layers of hyper cubes 1,2,3,4 and 5 .
   vi)   Further as that the range of 9 odd values (1,3,5,7,9,11,13,15,17) are parallel to geometries ranges of zero space to 8 space.
   vii)   The values sub range of even values (2,4,6,8,10,12,14,16,18) is parallel to boundary components of hyper cubes 1 to hyper cube 9.
   7. Here It would be relevant to note that of the 18 Adhiyayas of Srimad Bhagwat Geeta , 10 of them are which pair themselves as 5 pairs of equal shalokas values, viz .

      i)   Adhiyayas 1 & 6 are of 47 shalokas each.

      ii)   Adhiyaya 4 and 10 are of 42 shalokas each.

      vi)   Adhiyayas 8 and 17 are of 28 shalokas each.
      vii)   Adhiyayas 9 & 13 are of 34 shalokas each.
      viii)   Adhiyayas 12 and 15 are of 20 shalokas each.
23.   The remaining 8 Adhiyayas accepts shalokas range values (72 shalokas of Adhiyaya 2, 43 shalokas of Adhiyaya 3, 29 shalokas of Adhiyaya 5 , 30 shalokas of Adhiyaya 7 , 55 shalokas of Adhiyaya 11, 27 shalokas of Adhiyaya 14 and 78 shalokas of Adhiyaya 18.
24.   One may have a pause here and take note that values pairs (42,24) values pair (43,34) and values pair (72,27) constitute reflection pairs.
25.   With it values (29,30,55 & 78) are the quadruple values (shalokas ranges of Adhiyayas 5,7,11 & 18) which mark their presence differently .
26.   Of these quadruple values, value 55 is of a self reflecting artifice, as much as that value 55 avails same digit (5) for its both places.
27.   With it the values triple (29,30,78) get isolated.

28. One may have a pause here and take note that out of 18 Adhiyayas , the shalokas ranges of only 3 of them get isolated from others who are inter-related and coordinated as per the above pairing (as double frequency like in case of 42 shalokas of Adhiyaya 4 and Adhiyaya 10) and further in the form of reflection pairing as in case of (42, 24 and further as a self reflecting artifice namely 55).

29. One may further have a pause here and take note that the values range 1 to 18 accepts parallel transcendental code values range 1 to 18.

30. The strings of formulations of equal transcendental code values , on their chase, will further help us acquire an insight about the structural features of artifices of numbers and geometric format accepted by them along the Sathapatya Measuring Rod .

31. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

32. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

II

VALUES TRIPLE (24,28,78)

16. Values triple (24,28,78) is parallel to shalokas ranges of Adhiyayas 16,17 & 18 respectively.

17. Let us have a pause here and take note that the formulations Shodash, Sattdus and Ashtdus accept values triple (16,17,18) and further these formulations accept transcendental code values (26,24,21) .

18. One may have a pause here and take note that number value 21 permits reorganization as 21 = 1+2+3+4+5+6 which is parallel to values range (1,2,3, 4,5,6) which further is parallel to the format of hyper cubes 1 to 6 synthesizing Sathapatya Measuring Rod for the coverage of the complete range of the text of Srimad Bhagwat Geeta .

19. One may further have a pause here and take note that values pair (16,24) and (16,26) in the context of Adhiyaya 16 and its shalokas range 24 and further its formulation Shodash accepting transcendental code value 26, deserve to be comprehended well for proper insight about the organization features..

20. This, as such brings in values pairs (24,26), which extends the values triple (24,28,78) as (24,26,28, 78).

21. One may have a pause here and take note that 78 = 24+26+28.

22. It further would be a blissful to take note that Adhiyaya 17 is a scriptures of 28 shalokas range while 78 shalokas range of Adhiyaya 18 accepts reorganization for its knowledge as of range from shalokas 1 to 50 and range from shaloka 51 to 78 .

23. One may have a pause here and take note that the shalokas 51 to 78 are the essence of the values of Divine song of Lord Krishna.

24. These 28 shalokas is the virtues reservoir of Srimad Bhagwat Geeta .

25. Number value 28 is parallel to transcendental code value 28 of word formulation Braham.

26. Number value 24 is parallel to transcendental code value 24 of word formulation Pursha.

27. Number value 26 is parallel to transcendental code value 26 of word formulation Nimit.

28. Further as that number value 26 permits reorganization as 26 = 5+6+7+8 which is parallel to four fold manifestation layer of hyper cube 7, a set up of features of unity state (7 space) of transcendental order (5 space in the role of dimension).

29. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

30. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

III

ADHIYAYA 16

17. Adhiyaya 16 is scripture of 24 shalokas.

18. The formulations Shodash and Pursha deserve to be visited again and again to comprehend and imbibe the virtues of Lord Krishna being of the order of *Shodash Kala.*

19. Formulation Shodash Kala accept transcendental code value 26+9 =35 which is parallel to transcendental code value of word formulation Udgit.

20. It would be a blissful exercise to chase transition from the discipline of Purshotam Yog of Adhiyaya 15 to Daive Sampada and Asurye Sampada focus of Adhiyaya 16.

21. The formulation Daive Sampada accept transcendental code value (27+27).

22. The formulation Asurye Sampada accept transcendental code value (15+27).

23. It would be blissful to take note that number value 15 is parallel to dimensional synthesis value of solid dimensional frame of 5 dimensions of transcendental domain (5 space domain).

24. One may have a pause here and take note that 5 space plays the role of origin of 4 space.

25. Further as that the number value 27 accepts organization as $27 = 3^3$ which is parallel to the value of half solid dimensions (within 4 space) which is a spatial order space and because of this order, the solid order/dimension of transcendental origin of 4 space splits into a pair of half solid dimension of value 27 each.

26. One may further have a pause here and take note that number value 42 is parallel to the structural set up of a spatial order 4 space.

27. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

28. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

29. It would be blissful to visit and revisit disciplines of Adhiyayas 15 & 16 together to comprehend and appreciate the inter relationship and the transition step of this pair of discipline to imbibe their values to appreciate the division of Deviye Sampada and Asurye Sampada.

30. It would be a blissful exercise to distinctively tabulate Deviye Sampada formulation and to chase them in terms of their respective transcendental code values and parallel to geometric format.

31. Like wise It would further be a blissful exercise to enlist formulation of Asurey Sampada and to chase them in terms of pair transcendental code values and parallel geometric format.

32. One shall up to date one's TCV dictionary and to make entries of technical and conceptual formulations of the text of Adhiyaya 16 .

IV

ADHIYAYA 17.

14. Adhiyaya 17 is a scripture of 28 shalokas range.
15. Number value 28 is parallel to transcendental code value 28.
16. Word formulation Braham accept transcendental code value 28.
17. The discipline of Yoga of Adhiyaya 17 is Sharda, Triya Vibhag Yog.
18. The formulation Shardha accept transcendental code value 19 which is parallel to transcendental code value of formulation Mann.
19. The number value 17 is parallel to transcendental code value 17 which is parallel to transcendental code value of word formulation Atma.
20. The Sharda Triya Vibhag Yog enlightens about those who by following their own Mann without reference to Shastras/scriptures find themselves at the crossing of three fold path and accordingly attainment becomes as of Satvik Shardha, Rajsik Shardha and Tamsik Shardha .
21. The formulation Satvik Sharsha accept transcendental code value 25+19 = 44.
22. The formulation Rajsik Shardha accept transcendental code value 17+19 = 36.
23. The word formulation Tamsika Shardha accept transcendental code value 23+19=42.
24. One may have a pause here and take note that values triple (25+19, 17+19, 23+19 and further values triple (25,23,17) deserve to be chased for their geometric format to comprehend and appreciate the features of three fold paths of those who approach existence phenomenon of their own and without referring to the scriptures.
25. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
26. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

V

ADHIYAYA 18

38. Adhiyaya 18 is Moksh Sanyas Yog.
39. The formulation pair (Moksh, Sanyas) accept transcendental values pair (24,28) .
40. One may have a pause here and take note that values pair (24,28) is parallel to the transcendental code value pair (24,28) which is parallel to transcendental code values of pair of formulations (Pursha, Braham).
41. Further as that values pair (24,28) is also parallel to the shaloka ranges of Adhiyayas 16 and 17 respectively.
42. It would be a very blissful exercise to chase conceptual terms of Adhiyaya 18.
43. Of these the prominent are Tyag, Ahar, Tapp, Yagya and Daan, Budhi and Dhriti.
44. These formulations strings as of three fold values streams namely Satvik, Rajsik and Tamsik will make a spectrum of features and values of this string of formulation .
45. The formulation Tyag accept transcendental code value 11.
46. The formulation Satvik Tyag accept transcendental code value 25+11.
47. Rajsik Tyag accept transcendental code value 17+11.
48. Tamsik Tyag accept transcendental code value 23+11.

49.   The formulation Ahar accept transcendental code value 15.
50.   The formulation Satvik Ahar accept transcendental code value 25+15.
51.   Rajsik Ahar accept transcendental code value 17+15.
52.   Tamsik Ahar accept transcendental code value 23+15.
53.   The formulation Tapp accept transcendental code value 9.
54.   The formulation Satvik Tapp accept transcendental code value 25+9.
55.   Rajsik Tapp accept transcendental code value 17+9.
56.   Tamsik Tapp accept transcendental code value 23+9.
57.   The formulation Yagya   accept transcendental code value 13.
58.   The formulation Satvik Yagya   accept transcendental code value 25+13.
59.   Rajsik Yagya accept transcendental code value 17+13.
60.   Tamsik Yagya accept transcendental code value 23+13.
61.   The formulation Daan   accept transcendental code value 17.
62.   The formulation Satvik Daan   accept transcendental code value 25+17.
63.   Rajsik Daan accept transcendental code value 17+17.
64.   Tamsik Daan accept transcendental code value 23+17.
65.   The formulation Budhi   accept transcendental code value 25.
66.   The formultion Satvik Budhi   accept transcendental code value 25+25.
67.   Rajsik Budhi accept transcendental code value 17+25.
68.   Tamsik Budhi accept transcendental code value 23+25.
69.   The formulation Dhriti   accept transcendental code value 17.
70.   The formulation Satvik Dhriti   accept transcendental code value 25+17.
71.   Rajsik Dhriti accept transcendental code value 17+17.
72.   Tamsik Dhriti accept transcendental code value 23+17.
73.   It would be a blissful exercise to chase above quadruple values of formulations Tyag, as well as of other string of 6 conceptual .
74.   Chase of these 28 values as a set of 7 quadruples will help acquire more insight about the organization features as well as of values and virtues of Srimad Bhagwat Geeta .

VI

FORMULATION STRINGS EK, DWE ------ASHT DUS

8.   The formulations (**EK, DWE ------ASHT DUS**) are for the numbers values range (1,2,3,4, ----------18)
9.   Transcendental code values of these formulations come to be (8,16,8,12, 15,18,14,11,17,10, 19, 25, 24,--------------21).
10.   These formulations (**EK, DWE ------ASHT DUS) when** chased in terms of their transcendental code values , bring us face to face with the geometric formats coordination in the sequential order of values range (1,2,3, ---------18).
11.   Like that formulations range (Pratham, Dwitya, Tritiya, Chaturth, Pancham, Shasht, -----------) as well are bringing to focus further range of geometric format accepting coordination in the sequential order of numbers values as Ist, Second, Third, ----------------).
12.   This , as such brings us face to face with the organization features as that every formulation is accepting geometric format and strings of formulations lead us to the coordinated geometric formats in a particular sequence.
13.   One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .
14.   It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep

insight about the values and appropriate enlightenment about the virtues of this phenomenon.

VII

FORMULATION ADHIYAYA

1. Formulation adhiyaya accept transcendental code value 13.

2   It is parallel to transcendental code value 13 of formulations, Akshar, Yagya etc. etc.

3. The values range 1 to 18 of Adhiyayas 1 to 18 as such leads us to values sequence (14 to 31)

4. One may have a pause here and take note that values pair (13,31) constitutes a reflection pair as that the digits swap their places.

5. One may have a pause here and take note that number value 31 is parallel to structural set up of linear order 3 space.

6. The number value 20 = 31-11 is parallel to structural set up of zero order structuring 2 space.

7. Further value 9 = 20-11 is parallel to structural set up of negative linear order structuring 1 space set up (1 space domain accepts -1 space as its dimension / dimensional order

8. Further the number value (-2) = 9-11 is parallel to structural set up of negative spatial order structuring zero space (domain) / (zero space domain accept -2 space in the role of dimension .

9. Further value (-13) = (-2 -11) is parallel to structural set up of -3 space as dimension structuring (-1) space domain.

10. One may have a pause here and take note that   values range (-13, -2, 9, 20,31) is a 5 steps long range with end values (-13, 31).

11. One may have a pause here and take note that values pair (13, 31) constitutes a reflection pair.

12. Further as that values pair (-13, 13) accepts a pair of orientation format parallel to (-1, 1/-1 space playing the role of dimension of +1 space).

13. With it, it comes to focus that to completely work out all these features, it shall be bringing us face to face with values triple (-13, 13, 31).

14. One may have a pause here and take note that it in a way amounts to a double reflection format firstly as (-13, 13) and secondly as (13, 31).

15. It is this feature , as has been noticed above, is prominently marking its presence in the shalokas ranges of Adhiyayas 1 to 18 in respect of Adhiyayas 2,9 & 13.

16. As the shalokas ranges of Adhiyayas 2,9 & 13 are (43,34, 34).

17. Further as that the values triple (24,42,42) as shalokas ranges of Adhiyayas 16,10 & 4 as well is availing this organization feature .

18. It would be blissful to take note that the values triple (43, 34, 34) has one of the organization feature (34, 43, 34).

19. Likewise the values triple (24,42,42) as well has organization feature as (42,24,42).

20. One may have a pause here and take note that Ganita sutra 15 and Ganita upsutras 10 and 13 as well are focusing upon above organization format features.

21. The Ganita Sutra 15 text and Ganita upsutra 10 text accept reflection pairing format .

22. Further Ganita upsutra 13 accepts double reflection format as and in the form of the text of Ganita Sutra 13 together with its reflection image, making out the text of Ganita Sutra 13.

23. Here it also would be relevant to take note that the text of Ganita Sutra 15 is **Gunita-samyccayah** .

24. The text of Ganita upsutra 10 is

samyccayah- **Gunita**

25. The text of Ganita upsutra 13 is as

Gunita-*samyccayah*   *samyccayah*- **Gunita**

26. One may have a pause here and take note that " Object image coordination as a result of mirror reflection is there.

27. However, the reach from object to image, as such is not with in reach as a mirror reflection process as image is not the object.

28. Vedic systems work out this as a di-monade say of format of a synthetic set up of a pair of sticks of 1 and 2 units.

29. This may be expressed as 1+2.

30. The reflection image of the same shall be bringing us face to face with 2+1.

31. Now let us chase (2+1) + (1+2).

32. It shall be leading us to 2 + (1+1) + 2.

33. Now let us paint first stick of 2 units with white colour.

34. Let us further paint second stick of one unit with black colour.

35. It shall be leading us to the image of the above di-monade as a set up of 3 parts with first part being of 2 units of white colour, the middle part also being of 2 units of black colour and third part again of 2 units of white colour.

36. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats

37. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

38. It would be blissful to take note that vedic systems work with " Pratibimb".

39. The formulation pair (Bimb), (Pratibimb)/image, (image of image) deserve to be chased.

40. It accepts a pair of transcendental code value (26), (39).

41. One may have a pause here and take note that the values pair (26, 39) accept reorganization as (13+13, 13+13+13).

42. One may further have a pause here and take note that the formulations Surya and Prakash both accept transcendental code value 13 each.

43. The formulation Surya (with Visarjiniya) accept transcendental code value 13+13 = 26

44. The formulation Surya Prakash (Visarjiniya) accept transcendental code value 39.

45. One may have a pause here and take note that Vedic systems well preserved " Surya/Sun" having 2 wives namely Sangya (Noun) and Chhaya(Shadow).

46. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

47. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

48. It would be a blissful exercise to revisit the text of Srimad Bhagwat Geeta and reach at its organization features.

49. The Ganita Sutras (16 sutras and 13 upsutras) = 29 will help reach at the organization features of Vedic scripture including of Srimad Bhagwat Geeta .

50. One may have a pause here and take note that Adhiyaya 5 of Srimad Bhagwat Geeta is a scripture of 29 shalokas range.

51. One may further have a pause here and take note that the domains split spectrum accept spectrum entities (1,2,5,12,29).

52. One may further have a pause here and take note that Saamved Samhita is a scripture of 29 archiks.

53. Lord Krishna enlightens that amongst Vedas, He is Saamved.

54. One may have a pause here and take note that above organization feature range (-13, -2,9,20,31)is of a 5 stepslong range.

55. The value (-13) is parallel to the structure of -3 space as dimensional order.

56. The value 31 is parallel to the structure of 3 space domain with 1 space as dimension .

57. It is this reach from 3 space as domain to -3 space as dimension which deserve to be comprehended well.

58. Further simultaneously it also is a lead of 1 space as dimension and -1 space as domain.

59. The inter-relationship of (-1, 1) is of the format of (dimension , domain) which in the above context is of opposite orientation .

60. Likewise (-3, 3) is parallel to the set up of the split of a 3 dimensional frame into a pair of 3 dimensional frames of half dimensions and of opposite orientation.

61. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

62. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

63. It would be blissful to take note that within corners of cube are imbedded 3 dimensional frames of half dimensions.

64. Further as that at the end points of internal diagonal of the cube is the seat of 3 dimensional frame of opposite orientation.

65. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of Trans and to glimpse and imbibe the above features formats .

66. It is this phenomenon which deserve to be comprehended well and to be thoroughly appreciated for complete imbibing of the features of this phenomenon to acquire deep insight about the values and appropriate enlightenment about the virtues of this phenomenon.

67. It would be blissful to take note that the set of eight 3 dimensional frames of half dimensions imbedded in 8 corner points of cube , on their translation and reach at centre of the cube will synthesize four 3 dimensional frames of full dimensions which together with 3 dimensional frames of solid dimensions being there at the centre will make a set up of 5 solid dimensional frames which shall be constituting a solid dimensional frame of 5 dimensions of transcendental domain (5 space domains).

68. It is this feature which will help us an insight to reach at origin of origin of 3 space.

69. It is this reach at 5 space in the role of origin of 4 space which itself being in the role of origin of 3 space , which deserve to be imbibed fully.

70. With this reach we shall be glimpsing transcendental domain (5 space domain), for its transcendental flow, a step ahead along the format of 6 space as Self Referral origin of 5 space .

71. One shall visit and revisit this sequential reach from 3 space to 4 space to 5 space to 6 space.

72. It is this reach which is going to be reach of Srimad Bhagwat Geeta .

73.   It is this reach which is the reach of transcendental domain (5 space domain) accepting hyper cube 5 as its manifested body of features of four fold manifestation layer (3,4,5,6) with summation value (3+4+5+6 = 18).

74.   Withthis insight one shall be having an enlightenment as to when Jeev leaves Sathool Shareer, the same goes along with Sukhsham Shareer.

75.   One may have a pause here and take note that formulation Sukhsham accept transcendental code value 26 which accept organization as 26 = 5+6+7+8 of the format of hyper cube 7 accepting transcendental dimensional order (5 space in the role of dimension .

76.   The formulation Sukhsham Shareer accept transcendental code value 26+14=40 which is parallel to 40 coordinates of creative boundary of transcendental domain.

77.   The formulation Sathool Shareer accept transcendental code value 32 which is parallel to 32 coordinates of solid boundary of Creator's space (4 space).

OM TATT SATT ITI NIRDESHA

78.   This enlightenment is "OM TATT SATT ITI NIRDESHA"

79.   The formulation TATT SATT transcendental code value 17 which is parallel to transcendental code value of Atma.

OM TATT SATT ITI NIRDESHA

80.   The reach from Shareer (TCV 14) to Atma (TCV 17) is of manifestation format (14,15,16,17) of hyper cube 16 with value 16 being parallel to transcendental code value of " Jeev". Value 15 is parallel to 15 eyes of Lord Shiv .

SRI MAD BHAGWAT GEETA
VMS & T INITIATION

1. Sadhakas fulfilled with intensity of urge to initiate themselves for comprehension and imbibing of the values of VMS & T shall initiate themselves with organization values of the text of Sri Mad Bhagwat Geeta.
2. Essence of Vedas is Vedanta.
3. Essence of Vedanta is Vedanta Tri: Upnashids, Braham Sutra and Sri Mad Bhagwat Geeta.
4. Essence of Vedanta tri is Sri Mad Bhawgat geeta.
5. Text of Sri Mad Bhagwat Geeta is part of Ur-Mahabhartam (Bhish parva the sixth parva, a chapter 22 to 40).
6. Ur-Mahabhartam preserves the enlightenment that the organization of Sri Mad Bhagwat Geeta is of range of 745 Shalokas, while the text itself is of only 700 Shalokas.
7. The text of Sri Mad Bhagwat Geeta is a scripture of 18 disciplines of Yoga and each Yoga discipline is an Adhiya (chapter of Sri Mad Bhagwat Geeta) each of these 18 disciplines of yoga is of its distinct values and virtues. Accordingly, each Adhiya is designated distinctively like: Arjun Vishad Yoga, Sankhiya Yoga, and like.
8. The split of text of 700 Shalokas as text of 18 Adhiyas is as:
   Shalokas 47, 72, 43, 42, 29, 47, 30, 28, 34, 42, 55, 20, 34, 27, 20, 24, 28 and 78.
9. Each of these, and all others values and features of text and organization of text of Sri Mad Bhagwat Geeta is as per the values of discipline of Vedic Mathematics, Science & Technology.
10. Each feature of the text and organization of text of Sri Mad Bhagwat Geeta deserves to be fully glimpsed and to be completely imbibed to acquire proper insight and to attain appropriate enlightenment about values of Vedic Mathematics, Science & Technology.
11. Each Adhiya of Sri Mad Bhagwat Geeta is a complete scripture in itself.
12. Further each Adhiya of Sri Mad Bhagwat Geeta is in continuity of its previous, as well as, with the following Adhiyas.
13. The whole text makes a complete scripture of 18 scriptures.
14. Number value 18, with its organization as $18 = 3+4+5+6$, is parallel to 4 folds manifestation layer (3, 4, 5, 6) of hyper cube 5.
15. One may have a pause here and take note that hyper cube 5 is the representative regular body of 5-space (transcendental domain), is presided by Lord Shiv.
16. One may further have a pause here and take note that TCV (Shiv) = 12 = TCV (Yoga).
17. First value to be comprehended well and to be fully appreciated as that Sri Mad Bhagwat Geeta is Yoga Shastar.
18. Formulation Yoga Shastar accepts TCV (Yoga Shastar) = 12+13 = 25 = TCV (Prithvi) = TCV (Bhummi) = TCV (Bhuma) = TCV (Vishnu) = TCV (Buddhi).
19. One may further have a pause here and take note that one shall within once own initiation with learning of values and features of Devnagri alphabet.
20. In particular one shall learn transcendental code value of each letter of Devnagri alphabet and to reach at transcendental code values of words formulation of Devnagri alphabet letters. ∎

SANKHIYA NISHTA AND YOGA NISHTA

1. Vedic systems accept a pair of established processing processor namely Yoga Nishta and Sankihya Nishta.
2. Formulation Nishta is a composition of a pair of syllable of transcendental code values (10, 12) leading to summation value (10+12) = 22.
3. One may have a pause here and take note that 10 = (1+2+3+4) is parallel to four folds manifestation layer (1, 2, 3, 4) of hyper cube 3.
4. And, 22 = (4+5+6+7) is parallel to four folds manifestation layer (4, 5, 6, 7) of hyper cube 6.
5. It would further be blissful to take note that value 10 is parallel to 10 components of creative boundary of hyper cube 5.
6. And, value 12 is parallel to 12 boundary components of hyper cube 6.
7. Still further, it would be very blissful to take note that TCV (Shakti) = 10 and TCV (Yoga) = 12 = TCV (Shiv).
8. One may further have a pause here and take note that hyper cube 3 is the representative regular body of 3-space and hyper cube 6 is the representative regular body of 6-space.
9. Parallel values pair (3, 6) is the end pair values of 4 folds manifestation layer (3, 4, 5, 6) of hyper cube 5.
10. Yoga Nishta presumes the existence of artifices of numbers and avails dimensional frames (Geometric Format).
11. On the other hand, Sankhiya Nishta presumes the existence of geometric format and avails artifices of numbers parallel to dimensional frames of geometric format.
12. Sri Mad Bhagwat Geeta is a Yoga Shatar (Yoga Scripture) and Sankhiya Yoga (second chapter, bring to focus the Unison attainment of both Sankhiya Nishta and Yoga Nishta processing steps.
13. Sri Mad Bhagwat Geeta preserves the values as that it only young mind (and not perfect mind) view Sankhiya Nishta and Yoga Nishta processing steps being of different attainment.
14. As such, Sadhakas fulfilled with intensity of urge to initiate themselves for values of Vedic systems (discipline of Vedic Mathematics, Science & Technology shall perfect their intelligence to have parallel chase steps of numbers values (1, 2, 3, 4, 5, 6, 7, 8, 9) and of parallel dimensional spaces (1-space, 2-space, 3-space, 4-space, 5-space, 6-space, 7-space, 8-space, 9-space).
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the parallel features:
    (I)   Number value 1-space content value
    (II)   Number value 2-space content value
    (III)   Number value 3-space content value
    (IV)   Number value 4-space content value
    (V)   Number value 5-space content value
    (VI)   Number value 6-space content value
    (VII)   Number value 7-space content value
    (VIII) Number value 8-space content value
    (IX)   Number value 9-space content value

■

TEXT SPLIT

1. Text of Sri Mad Bhagwat Geeta is of 700 Shalokas.
2. This text is split into 18 parts as of Shalokas (47, 72, 43, 42, 29, 47, 30, 28, 34, 42, 55, 20, 34, 27, 20, 24, 28, 78.
3. Let us have a pause here and glimpse the sequential progression at each step, being of features, as is tabulated as under:

Chapter	Shalokas	Progression	Features	Total
1	47	50-3	-3	-3
2	72	47+25	25	22
3	43	72-29	-29	-7
4	42	43-1	-1	-8
5	29	42-13	-13	-21
6	47	29+18	18	-3
7	30	47-17	-17	-20
8	28	30-2	-2	-22
9	34	28+6	6	-16
10	42	34+8	8	-8
11	55	42+13	13	5
12	20	55-35	-35	-30
13	34	20+14	14	-16
14	27	34-7	-7	-23
15	20	27-7	-7	-30
16	24	20+4	4	-26
17	28	24+4	4	-22
18	78	28+50	50	28

4. One may have a pause here and take note that final progression value (28) is parallel to transcendental code value 28 of formulation Braham.
5. One shall sit comfortably and to glimpse and imbibe the value 28 as transcendental code value of formulation Braham.
6. Further, it would be blissful to take note that number value 28 is the value of second prefect number.

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ORGANIZATION OF SRIMAD BHAGWAT GEETA

1. Text of Sri Mad Bhagwat Geeta is of range of 700 Shalokas.
2. Geeta Pariman Shalokas of Ur-Mahabharatam (Bhishim Prva) preserves the feature of organization of Sri Mad Bhagwat Geeta being a range of 745 Shalokas.
3. Sadhakas fulfilled with intensity of urge to comprehend and imbibe the values and features of organization of the text of Sri Mad Bhagwat Geeta shall visit and revisit Geeta Pariman Shalokas.
4. One shall visit and revisit following table of chapter wise Shalokas of the text of 700 Shalokas of Sri Mad Bhagwat Geeta and the values of the range of Shalokas being of 745 Shalokas, with its chapter wise distribution as under:

TABLES
GEETA PARIMAN SHALOKA

Chapter No.	Shalokas of text	Shalokas as per Gita Pariman
1.	47	47
2.	72	76
3.	43	47
4.	42	45
5.	29	31
6.	47	52
7.	30	31
8.	28	30
9.	34	35
10.	42	45
11.	55	63
12	20	22
13.	34	35
14.	27	30
15.	20	21
16.	24	25
17.	28	30
18.	78	80
18	700	745

5. One may have a pause here and take note in addition to the text of 700 Shalokas there are Uvacha, whose chapter wise value comes to be as under:

TABLES
GEETA PARIMAN SHALOKA

Chapter No.	Shalokas of text	Uvachs	Shalokas as per Gita Pariman
1.	47	6	47
2.	72	7	76
3.	43	4	47
4.	42	3	45
5.	29	2	31
6.	47	5	52
7.	30	1	31
8.	28	2	30
9.	34	1	35
10.	42	3	45
11.	55	11	63
12	20	2	22
13.	34	1	35
14.	27	3	30
15.	20	1	21
16.	24	1	25
17.	28	2	30
18.	78	4	80
18	700	59	745

6. One may have a pause here and take note that chapter 1 of Sri Mad Bhagwat Geeta is of seven Uvachas of Dhiret Rashtar, Sanjay and Arjuna. Chapter 2 have two Uvachas of Sanjay, chapter 11 have 3 Uvachas of Sanjay, while last two Uvachas are of Arjuna and Sanjay. This makes 14 such Uvachas which are not of Lords intervention. The remaining (59-14 = 45) Uvachas are of inspirational Uvachas of Arjuna and of Lord himself. These 45 Uvachas are of the enlightenment status of Shalokas and it makes organization of Sri Mad Bhagwat Geeta being of 745 Shalokas range.

7. Sadhakas fulfilled with intensity of urge to glimpse and imbibe the values and features of the organization of Sri Mad Bhagwat Geeta shall sequentially chased the text as a complete scripture from the first Uvacha of Lord Krishna till the last Shalokas enlightenment of the Lord, taking above mentioned 14 Uvachas of Dhiret Rashtar, Arjuna and Sanjay to be of such organizational features which deserves to be comprehended and appreciated being of such values and features in reference to the text of Sri Mad Bhagwat Geeta.

8. Sri Mad Bhagwat Geeta as an organization of enlightenment of self-referral domain (6-space) within transcendental domain (5-space), as such the text deserves to be visited and revisited as of values and features of 6-space domain as origin of 5-space domain.

9. It is this value which shall be kept in mind throughout the chase steps of organization of Sri Mad Bhagwat Geeta as an independent scripture and also as part of Ur-Mahabharatam.

10. Let us draw a chapter wise consolidated table of excess Geeta Parinam Shalokas and Uvachas and number of Uvachas of each chapters:

TABLES
GEETA PARIMAN SHALOKA

Chapter No.	Uvachs	Excess Shalokas as per Geeta Parinam
1.	6	0
2.	7	4
3.	4	4
4.	3	3
5.	2	2
6.	5	5
7.	1	1
8.	2	2
9.	1	1
10.	3	3
11.	11	8
12	2	2
13.	1	1
14.	3	3
15.	1	1
16.	1	1
17.	2	2
18.	4	2
18	59	45

11. One may have a pause here and take note that value 14 accepts re-organization as 14 = 2+3+4+5, which is parallel to four folds manifestation layer (2, 3, 4, 5) of hyper cube 4.

12. Further, value 59 is NVF (Solid) = 59 and NVF (Four) = 60.

13. It would be relevant to take note that as per Geeta Parinam Shalokas, Shalokas of lord Krishna in the text are 45 while as per Geeta Parinam Shalokas organization, the number of Shalokas of Lord Krishna is 46.

14. One may have a pause here and take note that value 46 makes a reflection pair with value (-46), in-terms of change of orientation.

15. Further as that, value (-46) is the synthesis value of synthesis of a pair of transcendence ranges. Of dimensional order (-6).

16. In the context it also would be relevant to take note that value 64 is the synthesis value of a pair of transcendence ranges of creative order (4-space as dimension).

17. It would be a blissful to take note that 4-space in the role of dimension of 6-space manifests Sathapatya measuring rod presided by lord Vishnu, over lord of 6-space while measure of the Sathapatya measuring rod is presided by lord Brahma, the over lord of creator the space (4-space).

18. One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above values and features.

■

DESIGNATION OF 18 DISCIPLINES

1. Sri Mad Bhagwat Geeta is a scripture of 18 disciplines of yoga.
2. Each discipline has distinct designation (title) as per the distinguished features of the discipline of yoga.
3. These designation are as under:

Chapter	Designation
1	Arjun Vishad Yoga
2	Sankhya Yoga
3	Krama Yoga
4	Gyan Karma Sanyas Yoga
5	Karma Sanyas Yoga
6	Aatma Sayam Yoga
7	Gyan Vigyan Yoga
8	Akshra Braham Yoga
9	Raja Vidhya Raja Guhiya Yoga
10	Vibhuti Yoga
11	Vishwa Rupa Darshan Yoga
12	Bhagti Yoga
13	Khestre Kshetragaya Vibhak Yoga
14	Gyan Triya Vibhak Yoga
15	Purshotham Yoga
16	Daivi Sampada Ausari Sampada Vibhak Yoga
17	Sharda Triya Vibhak Yoga
18	Moksha Sanyas Yoga

4. Each designation deserves to be chased as per syllables of composition of titles of discipline of yoga.

5. These words composition are formulations which accept Akshras ranges, transcendental code values and Vedic code values.
6. Vedic codes values are the sequential value of placement of respective Vyanjans (consonants).
7. One may have a pause here and take note that formulation Vyanjans accepts transcendental code value 29 which is parallel to transcendental code value of formulation Brahma, over lord of real 4-space.
8. Transcendental code values are the placements values of the letters of Devnagri alphabet.
9. One shall glimpse and imbibe these values of these formulations.
10. One may have a pause here and take note that designation / titles of chapters are formulations which carry the structural key to unfold the values and features of the respective discipline yoga itself.
11. As such these designated being chased in reference to other values and features of the organization of respective chapters of the text of Sri Mad Bhagwat Geeta.
12. Pushpika each chapter, in particular is the reservoir of the values and features of chapter itself.
13. As such, values and features of the title of the chapter the approach in the light of values and features of the Pushpika of the chapter.
14. One shall glimpse and imbibe above values and features to acquire proper insight and to attain appropriate enlightenment about the values of the text and organization of the text of Sri Mad Bhagwat Geeta.

■

CHAPTER-18
MOKASHA SANYAS YOG

SR	ASPECT	TITLE	UVACHA	TEXT	PUSHIPIKA	TOTAL
1.	PADAS	3	8	980	13	1004
2.	AKSHRAS	7	25	2496	48	2576

Chapter-18	**Text**				**Electronic configuration (Pt 78)**								
1	2	3	4	5	6	7	8	9	10	11	12	13	14
s1	s2	P2	s3	p3	d3	s4	p4	d4	f4	s5	p5	d5	F5
2	2	6	2	6	10	2	6	10	14	2	6	9	1
Chapter-18	**Geeta Parinam**				**Electronic configuration (Hg 80)**								
1	2	3	4	5	6	7	8	9	10	11	12	13	14
s1	s2	P2	s3	p3	d3	s4	p4	d4	f4	s5	p5	d5	F5
2	2	6	2	6	10	2	6	10	14	2	6	10	2

Chapter – 18

| Chapter - 18 | | Shaloka - 78 |
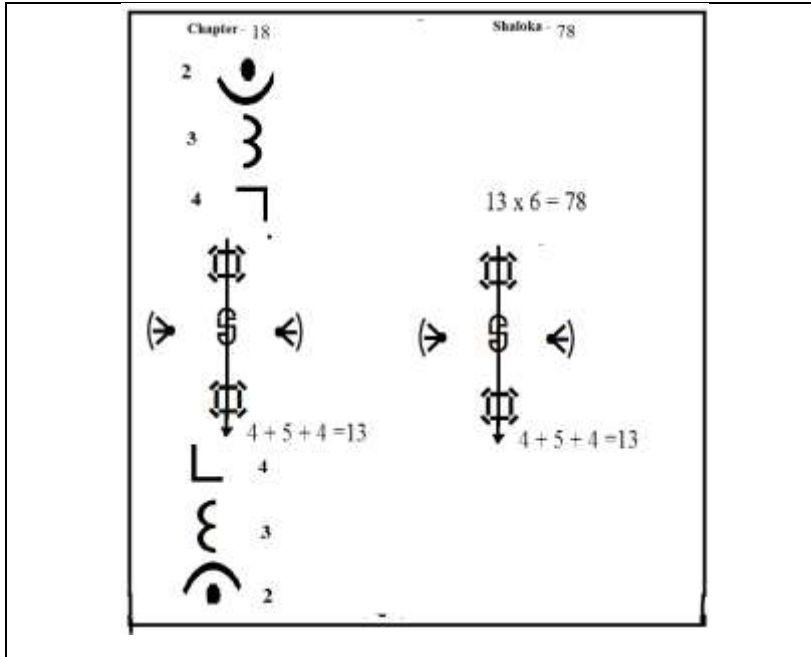
Pushpika

Chapters	Padas	Aksharas
18	13	48
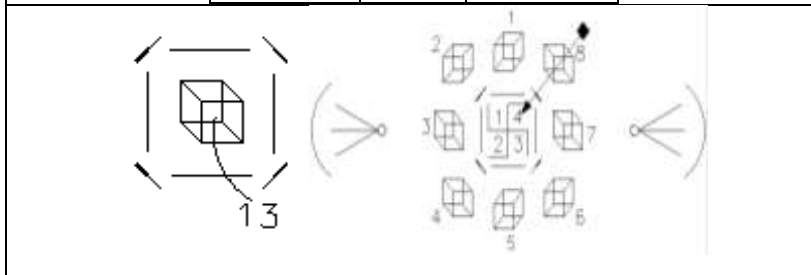
MOKASHA SANYAS YOG

1. TCV (Mokasha Sanwas Yog) = 24+26 = 50.
2. Values pair (24, 26) is of the format of (24 as dimension, 26 as domain).
3. Value 24 accepts organization 24 = 4x6 which is parallel to 4x6 grid format accommodating 24 double digit numbers of 5 place value systems.
4. Further as that, value 4x6 is parallel to dimensional value of 6-space as a set up of 6 creative dimensions.
5. Value 26 accepts re-organization as 26 = (5+6+7+8), which is parallel to four folds manifestation layer (5, 6, 7, 8) of hyper cube 7 of transcendental dimensional order.
6. One may have a pause here and take note that value 24+26 = 50 is parallel to 'format of zero flow line from the centre / origin of 4-space.
7. The range of 78 Shalokas accepts re-organization as 78 = 6x13.
8. One may have a pause here and take note that 6-space is of 13 geometric ranges and parallel to which are 13 versions of hyper cube 6.
9. Further as that, 78 = 6x13 = 5x13+1x13.
10. As such, the divine message complete with Shalokas 65 itself,

11. (Man-Mana-Bhav) is of transcendental code value 17+19+17 which lead to summation value 53 which is parallel to synthesis value of a pair of solid order transcendence ranges [(3+4+5+6+7) + (3) + (3+4+5+6+7)].

12. Further as that values pairs (17, 19, 17) is of the format of dimensional synthesis (17, 17) = (19).

13. One may further have a pause here and take note that the centre virtue of divine dialogue is the dimensional synthesis value (12, 12) = (14) of formulations (Asakti, Phal) = (Karma).

14. The value of the virtue to be comprehended well for its complete appreciation to have full imbibing as that karma is the yogic path which dissociate from Asakti and Phal of Karama.

15. TCV (Yoga) = 12, and (12, 12, 12) = 12 helps us comprehend as that yogic path of Karama is to dissociate from Asakti and Phal of Karama.

16. Sadhakas fulfilled with intensity of urge to initiate themselves for values and virtues of Vedic systems shall fully comprehend and imbibe transcendental code values of formulations Sattiaick Rajasic Tamasic::

    TCV (Sattiaick) = 34 = TCV (Pursha).

    TCV (Rajasic) = 17 = TCV (Aatma)

    TCV (Tamasic) = 21 = TCV (Gyan)

17. The virtue of values of divine dialogue is that dependence and approach of Gyan is of lowest value.

18. The attainment in terms of Aatma base is of middle attainment stage

19. Final attainment stage of existence phenomenon is going to be of approach along the Pursha format which makes Sattiaick format.

20. Sequentially formulation tama is of TCV value [(4+1)+(9+1) = 15, which leads to values pairs (4, 9) of summation value 13, and it brings us to the format of Brahma for reach to 'Braham'. It as such is the attainment of 4-space, creator's space.

21. The Rajasic format is the transcendental format (5-space format).

22. Sattiaick format is self-referral format (6-space format).

23. Values triple (24, 17, 21) of formulations triple (Sattiaick, Rajasic, Tamasic) lead to summation value 24+17+21 = 62 = 31+31 with values pair (31, 31) being a paired pair of synthetic set up of pairs of transcendence ranges of linear order.

24. It is this attainment which is the format of divine dialogue reach.

■

NAV BRAHAM VIDHI VIDHAN

1. Sadhakas fulfilled with intensity of urge to initiate for comprehension and imbibing of values of Vedic systems making discipline of Vedic Mathematics, Science & Technology shall visit and revisit formulation Nav Braham Vidhi Vidhan.
2. Formulation Nav Braham Vidhi Vidhan is a composition of four formulations namely:
   (i)   Nav
   (ii)   Braham
   (iii)   Vidhi
   (iv)   Vidhan
3. These four formulations are composition of (2, 2, 2, 3) syllables (Akshras) respectively.
4. Quadruple values (2, 2, 2, 3) is parallel to coordination of (2, 2, 2, 3) vowels by (4, 3, 2, 1) Maheshwara sutra.
5. One may have a pause here and take note that $4+3+2+1 = 10$ and $2+2+2+3 = 9$.
6. It would be a blissful to take note that ten points range covers 9 gap unit ranges.
7. This makes a set up of $10+9 = 19$ value.
8. This is a reach of 17 as dimension and 19 as domain.
9. A step ahead, 19 as dimension takes to 21 as domain.
10. Values triple (17, 19, 21) is of summation value 57 and same is a format of (dimension of dimension, dimension, domain).
11. Value 57 avails pair of digits (5, 7) which makes grid (5x7) for accommodation of 35 double digit numbers of 6 place value systems.
12. One may have a pause here and to glimpse and imbibe the above values and features.
13. Quadruple formulation (Nav, Braham, Vidhi, Vidhan) accepts transcendental code values (17, 28, 18, 27).
14. Quadruple values (17, 28, 18, 27) make a summation value $(45+45) = 90$.
15. TCV (17) is of formulation Aatma.
16. Number value 17 permits re-organization as $17 = 9+8$ which is parallel to the set up of 9 points range coverage for 8 gaps units.
17. Further as that, value 17 is parallel to value of 17 geometric range of hyper cube 8, which accepts 17 versions.
18. One shall glimpse and imbibe above values and features.
19. Formulation Braham accepts transcendental code value 28.
20. Value 28 is value of second perfect number 28.
21. Number 28 accepts five proper divisors (1, 2, 4, 7, 14).
22. One may have a pause here and take note that number value 28 is of 28 gaps of 29 points range.
23. Number value 5 is parallel to gaps range of 6 points range.
24. One may have a pause here and take note that $28+29 = 57$.
25. It is further $5+6 = 11$.
26. Still further $17+11 = 28$.
27. One shall glimpse and imbibe above values and features.
28. It would be a blissful to take note that $17+28 = 45 = 1+2+3+4+5+6+7+8+9$.
29. Number value 45 accepts re-organization as $45 = 22+23$, parallel to the set up of 23 points range together with 22 gaps.

30. Further as that, number value 22 accepts re-organization as 22 = 4+5+6+7, which is parallel to four folds manifestation layer (4, 5, 6, 7) of hyper cube 6.
31. Number value 23 accepts re-organization as 23 = (3+5)+(3x5).
32. One may have a pause here and take note that value 3+5 is parallel to superimposition of solid order (3-space as dimension) upon transcendental domain (5-space as domain).
33. Further as that 3x5 is parallel to a set up of solid dimensional frame of 5 solid dimension of 5-space.
34. It is further as that, values pair (8, 15) leads to re-organization as (8, 8+7).
35. One may have a pause here and take note that 15 geometries of 7-space accepts re-organization as of signature range (-7, -6, -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5, 6, 7).
36. One may have a pause here and take note that formulation Karan accepts transcendental code value 15.
37. Further as that, formulation Karya accepts transcendental code value 7.
38. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
39. Formulation Vidhi accepts transcendental code value 18 = 9+9 = 18.
40. Formulation Vidhan accepts transcendental code value 9+9+9 = 27.
41. One may have a pause here and take note that formulation Ishwar accepts transcendental code value 18.
42. Formulation Prakarti as well accepts transcendental code value 18.
43. Formulation Prarabh accepts transcendental code value 27.
44. Formulation Vidhi Vidhan accepts transcendental code value 18+27 = 45.
45. One may have a pause here and take note that cube (hyper cube 3) is a set up of 27 structural components.
46. Synthesis of a pair of cubes leads to structural set up of 27+18 = 45 components.
47. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
48. One may have a pause here and take note that TCV (Nav Braham) = TCV (Vidhi Vidhan).
49. Further as that, number value 90 accepts re-organization as 90 = 21+22+23+24 which is parallel to four folds manifestation layer (21, 22, 23, 24) of hyper cube 23.
50. Further as that, number value 23 = 3+5)+(3x5).
51. Further as that, number value 23 is parallel to transcendental code value 23 of formulation Anant.
52. Number value 23 is also parallel to transcendental code value 23 of formulation Shastra, which literally means one thousand.
53. One shall glimpse and imbibe above values and features.
54. One shall have a pause here and have a fresh visit to a paired pairs of values (17, 28) and (18, 27).
55. It will focus upon pairing feature (17, 18) and (27, 28) as of a reach from points range to gaps unit range in their both orientations.
56. Further it will also bring to focus that parallel to points and their gaps ranges are the set up of unit ranges and their gaps unit ranges.

57. It is this feature of simultaneous handling the set up of their gaps unit ranges their ranges deserves to be comprehended well.
58. One shall glimpse and imbibe above values and features.
59. Let us revisit a values pair (17, 28), gaps unit values pair comes to be (16, 27).
60. Number value 16 accepts re-organization as $16 = 2^4$, while number value 27 accepts re-organization as $27 = 3^3$.
61. One may have a pause here and take note that within creator the space (4-space) their happens to be a dimensional frame of 4 spatial dimensions which lead to value 2^4.
62. Further as that, 5-space plays the role of origin of 4-space.
63. 5-space is a solid order space.
64. 4-space is a spatial order space.
65. As such, within 4-space, because of its spatial order, solid order (3-space) in the role fo dimension) accepts split and organization for 3 dimensional frame as a set up of a pair of three dimensional frame of half dimensions.
66. Further the inflow of solid order transcendental content makes each three dimensional frame of half dimensions as a three dimensional frame of half solid dimensions.
67. With this, Aatma (17) and Braham (28), as gap flow 16, 27 values pairs with $27 = 16+11$ brings a uniform existence phenomenon for four dimensional frame having its existence as of frequencies 11 along the format of 11 geometries of 5-space.
68. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
69. One may have a pause here and take note that value 16 with its organization $16 = 5+6+5$ is parallel to the set up of 6-space as origin of 5-space and value $11 = 2x5+1$ and $16-11 = 5$ are the features which deserves to be comprehended well.
70. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
71. Now let us revisit the features of Vedic systems, beginning with value 5 of 5-space, of 11 geometries range of value 11 and release of 6-space origin manifesting format of value 13 parallel to 13 geometries range of 6-space.
72. One may have a pause here and take note that it will bring in a set up of $11+13 = 24$ which is parallel to $24 = 4x6$, dimensional value of creative dimensional frame (4-space as dimension) of self-referral domain (6-space).
73. One may have a pause here and take note that the above emerging values triple (5, 11, 24).
74. Further leads to values triple (5, 5+11, 5+11+24) that is (5, 16, 40)
75. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
76. It would be a blissful to take note that above values triple (5, 16, 24) leads to formulation values triple (N, 2N+1, 7N+5), N = 5.
77. This formulation holds of all values of N and it leads to values spectrum for N = 0 onward, for dimensional space as under:

N	2N+1	4N+4	4N+6	7N+5
0	1	4	6	5
1	3	8	10	12
2	5	12	14	19
3	7	16	18	26
4	9	20	22	33
5	11	24	26	40
6	13	28	30	47
7	15	32	34	54
8	17	36	38	61
9	19	40	42	68
10	21	44	46	75
11	23	48	50	82
12	25	52	54	89
13	27	56	58	96
14	29	60	62	103
15	31	64	66	110
16	33	68	70	117
17	35	72	74	124
18	37	76	78	131
19	39	80	82	138
20	41	84	86	145
21	43	88	90	152
22	45	92	94	159
23	47	96	98	166

24	49	100	102	173
25	51	104	106	180
26	53	108	110	187
27	55	112	114	196
28	57	116	118	203
29	59	120	120	210
30	61	124	126	217
31	63	128	130	224
32	65	132	134	231
33	67	136	138	238
34	69	140	142	245
35	71	144	146	252
36	73	148	150	259
37	75	152	154	266
38	77	156	158	273
39	79	160	162	280
40	81	164	166	287
41	83	168	170	294

78. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
79. One may have a pause here and take note that there are 168 primes up-till 1000.
80. Number value 168 = 4x42 = 4x(1+41) brings into a pair of ranges (0 to 41) and (1 to 42) for simultaneous coverage of a range of 42 points and range of 41 gaps unit.
81. Value 41 with its organization 41 = 20+21 = 21+20 brings to focus a pair of TCV values (20, 21) of pair of formulations (Ved, Gyan).
82. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.

83. It would be a blissful to comprehend virtue of Vedic systems as values and features of Nav Braham Vidhi Vidhan.

■

FORMULATIONS REACH

84. The above values and features help have formulations reach.
85. Let us revisit formulations Aaiu, Sukh, Dharm, Arth, Kama).
86. These formulations accept transcendental code value (6, 6, 20, 9, 13).
87. The inter-relationship of values triple (4, 6, 9) and further the interrelationship of values (9, 13, 20) will help us comprehend and to appreciate the respective formulations accepting such transcendental code values.
88. When it is impressed as that Arth (9) and Kama (13) are to be performed as per dharma (20), it leads to Dharma Arth of value 20+9 = 29, and when Kama as well is directed to be performed with dharma, it brings us face to face with Dharma Kama of value 20+13 = 33.
89. One may have a pause here and take note that value 29 is parallel to transcendental code value 29 of formulation Brahma, the over lord of real 4-space.
90. Therefore the direction that Arth is to be perform as per dharma, it would means that we have to the within 4-space for the performance.
91. As 5-space plays the role of origin of 4-space and as 5-space is of a solid order and further as the spatial order of 4-space splits three dimensional frame into a pair of 3 dimensional frame of half dimensions, as such the emerging set up is parallel to value 33 availing equal pair of digit of value 3.
92. The performance of Kama and Arth as per dharma takes us for performance within 4-space at its origin placement.
93. Here is also would be relevant to take note that 4-space accepts 9 geometries range and parallel to it are 9 versions of hyper cube 4.
94. It brings us face to face with organization of value 29 = 9+20 which is parallel to transcendental code value of formulation dharma Sukh.
95. The formulation Dharm Sukh Aayu is of transcendental code value 20+9+4 = 33.
96. Formulation Dharm Sukh Aayu makes transcendental code value 20+9+6 = 35.
97. Yajur Dharm Sukh brings us face to face with transcendental code value 37.
98. One may have a pause here and take note that the split of a three dimensional frame into spatial order 4-space results into release of 4-space origin and the phenomenon of Yajur Dharma Sukh.
99. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
100. Sadhakas fulfilled with intensity of urge to initiate themselves for glimpse and imbibing of the values and features of Vedic Mathematics, Science & Technology shall takes the spiritual commands of interrelationship of different formulations like Sukh & Dharma, Arth & Dharma, Arth & Dharma and like.
101. One shall sit comfortably and to permit the transcending to glimpse and imbibe the values of the phenomenon of lord Braham multiplies as ten Brahmas with the grace of transcendental lord Shiv.

∎

SURYA TO BRAHAM

1. Sadhakas fulfilled with intensity of urge to initiate themselves for comprehension of values and features of Vedic Mathematics, Science & Technology shall glimpse and imbibe the values of organization of Sri Mad Bhagwat Geeta.

2. For proper initiation one shall initiate oneself for the range of values of transition from the format of Surya Ank (6) the first perfect number, to Braham Ank (28) to second perfect number.

3. One may have a pause here and take note that formulation Surya accepts transcendental code value 13.

4. It would be a blissful to take note that number value 13 is parallel to 13 as the range of geometries of 6-space and parallel to it, there are 13 versions of hyper cube 6.

5. It would further be a blissful to take note that number value 28 accepts re-organization as 28 = 13+15 and that values pair (13, 15) is parallel to the format of (13 as dimension, 15 as domain).

6. It would be a blissful to take note that range of six points covers range of five gaps units.

7. Still further, it would be a blissful to take note that formulation punch accepts transcendental code value 15.

8. One shall further comprehend as that 5 = 2+3 and 6 = 2x3.

9. It would be a blissful to take note that 13 geometries range and parallel to it 13 version of hyper cube 4 makes a 13 steps long range of four folds manifestation layers.

10. Hyper cube 13 as a four folds manifestation layer (11, 12, 13, 14) give rise to summation value (11+12+13+14) = 50 which accepts re-organization as 50 = (4+9+15+22).

11. Quadruple values (4, 9, 15, 22) accepts re-organization as (4, 4+5, 4+5+6, 4+5+6+7).

12. A one may have a pause here and take note that quadruple values 4, 5, 6, 7 are parallel to four folds manifestation layer (4, 5, 6, 7) of hyper cube 6.

13. It would be a blissful to take note that formulation (Void) sequentially lead to NVF (V) =22, NVF (O) = 15, NVF (I) = 9 and NVF (D) = 4 making NVF (VOID) = 50.

14. It would be a blissful to take note that creative boundary of ten components of transcendental domain accepts fixation in terms of 10x5 = 50 coordinates.

15. As such, with central line from the origin of creator the space 4-space, as of fixation value 50, will give rise to values triple (47, 50, 53) for solid order spectrum.

16. The pair of orientation will give rise to spectrum zone of values triple (47, 50, 47).

17. The same as such, will make a spectrum range (-3, -2, -1, 0, 1, 2, 3) parallel to seven geometries range of 3-space parallel to which are seven versions of hyper cube 3 (cube) the representative regular body of 3-space within 4-space along the format of Idol of Lord Brahma, over lord of real 4-space and presiding deity of Sathapatya measuring rod.

18. One may have a pause here and take note that take note that the over central line as zero value flow line for self-referral flow of 6-space deserves to be chased for chase of organization format of Sri Mad Bhagwat Geeta.

19. This zero flow line of self-referral value with 6-space as origin of transcendental space (5-space) with hyper cube 5 as its representative regular body within 4-space will lead to set up of (3, 4, 5, 6) manifestation layer of summation value (3+4+5+6) = 18 as format for the organization of the text of Sri Mad Bhagwat Geeta as a scripture of 18 chapters.
20. Further, 6-space as self-referral dimension of 8-space will lead to a set up of (18+8) = 26 meters organization.
21. One may have a pause here and take note that value 26 accepts organization as 26 = (5+6+7+8), which is parallel to 4 folds manifestation layer (5, 6, 7, 8) of hyper cube7 with 8-space in the role of origin.
22. One shall sit comfortably and to permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above values and features of the central line of zero flow self-referral values from transcendental origin of creator space.

■

TABLE OF FORMULATIONS

S. No	Formulation NVF	Sattavick Formulation NVF	Rajasic Formulation NVF	Tamasic Formulation NVF
Yagya	13	37	30	34
Tappa	11	35	28	32
Dan	17	41	34	38
Sharda	19	43	36	40
Gun	14	38	31	35
Karam	14	38	31	35
Budhi	25	49	42	46
Karta	14	38	31	35
Abhyam	21	45	38	42
Kashama	19	43	36	40
Dhreti	17	41	34	38
Tej	15	39	32	36

TRANSCENDENCE WITHIN GAPS OF DEVNAGRI ALPHABET FORMAT

1. Nine vowels range as eight gaps.
2. These gaps are of gap values of dimensional frames of 1-space to 9-space.
3. Twenty five Varga consonants as 5x5 grid has 4x4 = 16 gaps.
4. Four Antstha letters has 3 gaps and four Ushamana letters also have 3 gaps.
5. Four Antstha letters fill the four columns gaps of Varga consonants.
6. Four Ushamana letters as well transcendence through four gaps columns of Varga consonants.
7. Antstha and Ushamana letters as well fill the eight gaps of vowels and manifests as eight Yama letters.
8. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
9. Points range and gaps of points range lead to different numbers values.
10. 9 points range leads to eight gaps unit.
11. Each pair of consecutive points of points range leads to a single gaps value for each gap of the range.
12. One may have a stop here and take note that the insertion of gap unit between pair of points unit, as such makes a set up of three units and this set up of three units leads to a pair of gaps.
13. With it, this pair of gaps will give rise to a pair of gap unit.
14. One may have a pause here and take note that the initial single gap unit and subsequent pair of gap unit, together makes triple gaps unit.
15. These triple gaps units together with a pair of original point units makes a set up of five units.
16. This set up of five units give rise to four gaps units, with it, total gap unit come to be 1+2+4 = 7.
17. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.
18. The above sequential embedding in gap unit as 1, 3, 7, …, deserves to be chased as steps of sequential getting of above original points range gaps.

∎

CHAPTER-17 SHARDA TRIYA VIBHAG YOG

1. Chapter 17 has designated for its yoga as Sharda Triya Vibhag Yog.
2. Formulation Sharda accepts transcendental code value 19.
3. Chapter 17 is a text of 28 Shalokas.
4. Number value 28 is parallel to transcendental code value 28 of formulation Braham.
5. Number value 17 is parallel to transcendental code value 17 of formulation Aatma.
6. Number value 19 is parallel to transcendental code value 19 of formulation Mana.
7. One is to have a faith about existence of Aatma, Mana and Braham.
8. One is to have a faith about relationship of Mana with Aatma and Braham.
9. Sharda (Faith) being of equal transcendental code value of Mana (mind).
10. As such, one shall approach Sharda (faith) as a mental state.
11. Sadhakas fulfilled with intensity of urge to initiate oneself for values of Vedic systems shall glimpse and imbibe values of values range (17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28).
12. This ten steps long range, ahead of value 16 parallel to transcendental code value 16 of formulation Jeev.
13. This values range beginning with value 16 and of a reach at value 28, bring us face to face with following range of formulations:
    (I)   Jeev (TCV 16)
    (II)   Aatma (TCV 17)
    (III)   Ishwar (TCV 18)
    (IV)   Mana (TCV 19)
    (V)   Dev (TCV 20)
    (VI)   Gyan (TCV 21)
    (VII)   Hitu (TCV 22)
    (VIII) Anant (TCV 23)
    (IX)   Pursha (TCV 24)
    (X)   Bhudi (TCV 25)
    (XI)   Devta (TCV 26)
    (XII)   Pralabdh (TCV 27)
    (XIII) Braham (TCV 28)
14. A step ahead, TCV Brahma (29).
15. One shall sit comfortably and permit the transcending mind to continuously remain in prolonged sitting of trans and to glimpse and imbibe the above formats features and values.

■

CHAPTER-17
SHARDA TRIYA VIBHAG YOG

SR	ASPECT	TITLE	UVACHA	TEXT	PUSHIPIKA	TOTAL
1.	PADAS	3	4	336	13	356
2.	AKSHRAS	8	13	896	51	968

Chapter-17 Text			Electronic configuration (Ni 28)			
1	2	3	4	5	6	7
S1	s2	p2	s3	p3	d3	S4
2	2	6	2	6	8	2
Chapter-17 Geeta Parinam			Electronic configuration (ZN 30)			
1	2	3	4	5	6	7
s1	s2	p2	s3	p3	d3	S4
2	2	6	2	6	10	2

6-SPACE FORMAT

1. Sadhakas fulfilled with intensity of urge to initiate themselves for comprehension and imbibing of values of Vedic systems shall glimpse and imbibe of 6-space format.

2. 6-space format is expression spectrum of 6-space content manifesting as 6-space domain and playing its different roles.

3. Vedic systems chase existence phenomenon of solar universe along 6-space format for this chase, Vedic systems avails Sathapatya measuring rod presided by lord Vishnu, over lord of 6-space while measure of this measuring rod is presided by Lord Brahma, over lord of 4-space.

4. Along the format of Sathapatya measuring rod, transcendental carriers, carry the transcendental content from orb of the sun to earth and back from earth to orb of the sun.

5. In terms of this measuring rod is swapped 6-space domain existence phenomenon, within frames, including existence within human frame, as well as existence without frames.

6. Whole of solar universe, as such, becomes the 6-space domain itself.

7. 6-space domain is a set up of 6-space content.

8. Sathapatya measuring rod is synthetic set up of hyper cubes 1 to 6 formats with it, within 6-space domain, 6-space content organizes itself availing the formats of hyper cubes 1 to 6.

9. The point of this domain (6-space domain) becomes a structured point fulfilled with 6-space content and as such, whole range of 6-space content structure becomes lively within each of its points.

10. This point (structured point) of 6-space domain, sequentially scale whole range of sequential structure of hyper cubes 1 to 6.

11. This makes the discipline of values and features Vedic systems of 6-space domain which makes 6-space mathematics, science and technology.

12. Sadhakas fulfilled with intensity of urge to initiate themselves about values and features of 6-space Vedic Mathematics, Science & Technology for its pure as well for applied values, shall glimpse and imbibe the values and features of organization of text of Sri Mad Bhagwat Geeta and reach at the interrelationship of different words formulations of the text of Sri Mad Bhagwat Geeta.

13. As Pursha, as well as Surya manifests values of 6-space content availing format of Sathapatya measuring rod, as such Sadhakas may availed values of different words formulation of the text of Sri Mad Bhagwat Geeta with the existence phenomenon within human frame (human body).

14. The virtue of the text of Sri Mad Bhagwat Geeta lies in full chase of existence phenomenon within human frame parallel to the values of existence phenomenon of solar universe itself.

15. One shall sit comfortably and permit the transcending mind to sequentially chase the text of Sri Mad Bhagwat Geeta and to acquire proper insight and to attain appropriate enlightenment about parallel existence phenomenon of Bharmanad and Panda.

16. One may begin with Bharmanad and reach at panda and also one may begin with panda and reach at Bharmanad.

17. For perfection of intelligence one may chase in both orientation.
18. It would be a blissful to chase organization of text of Sri Mad Bhagwat Geeta starting with chapter 1 and reaching at chapter18 and also by beginning with chapter 18 and reaching at chapter 1 in reverse orientation.
19. One may chase form both ends (chapter 1 and chapter 18) and reach at end reach of chapter 9.

■

Chapter 16
DEV ASUR SAMPADA VIBHAG YOG

SR	ASPECT	TITLE	UVACHA	TEXT	PUSHIPIKA	TOTAL
1.	PADAS	3	2	287	13	305
2.	AKSHRAS	7	7	748	52	834

Chapter-16	Text		Electronic configuration (Cr 24)			
1	2	3	4	5	6	7
s1	S2	p2	S3	p3	d3	S4
2	2	6	2	6	5	1
Geeta Parinam		Electronic configuration (Mn 25)				
1	2	3	4	5	6	7
s1	S2	p2	S3	p3	d3	S4
2	2	6	2	6	5	2

Chapter - 16   Shaloka - 24

$(4, 4) = 6$
dimensional synthesis value

$6 \times 4 = 24$
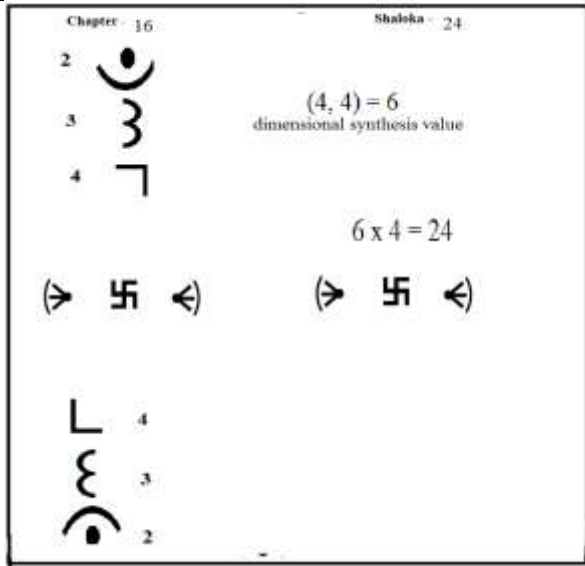
Pushpika		
Chapters	Padas	Aksharas
16	13	52

$9 + 4 = 13$
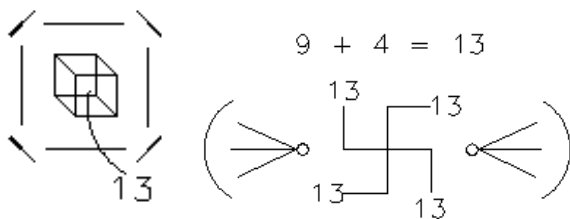
DEV ASUR SAMPADA VIBHAG YOG

1. First three Shalokas enlist the Devi Sampada values as under :

Text 1-3

श्रीभगवानुवाच
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम ।।१।।
अहिंसा सत्यमक्रोधस्त्यागः मार्दवं २ ।।
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ।।३।।

श्रीभगवानुवाच

अभयम्	सत्त्व संशुद्धिः	ज्ञानयोग व्यवस्थितिः ।					
दानम्	दमः	च	यज्ञः	च	स्वाध्यायः	तपः	आर्जवम

अहिंसा	सत्यम्	अक्रोधः	त्यागः	शान्तिः	अपैशुनम् ।
दया	भूतेषु	अवलोलुप्तवम्	मार्दवम्	ह्रीः	अचापलम् ।।२।।

तेजः	क्षमा	धृतिः	शौचम्	अद्रोहः	नातिमानिता ।
भवन्ति	संपदम्	दैवीम्	अभिजातस्य	भारत ।।३।।	

TEᴄT–1–3

sri-bhagavan uvaca

Abhayam		sattva- samsuddhir		
jnana-yoga-vyavasthitih				
danam		damas'	ca	yajnas	C a
svadhyayas		tapa	arjavam	

ahimsa	satyam	akrodhas	tyagah	santir	Qpaisunam
daya	bhutesv	aloluptvam	mardavam	hrir	Ocapalam

Tejah	ksama	dhrtih	saucam	adroho	nati-manita
Bhavanti	sampadam	daivim	abhijatasya	bharata	

2. Above Devi Sampada values may be sequentially unlisted as under :

SN	Devnagri	Roman	Meaning
1	अभयम्	Abhayam	Fearlessness
2	सत्त्व	Sattva	Virtuous
3	संशुद्धिः	samsuddhir	mental purity
4	ज्ञान	Jnana	the known
5	योग	Yoga	with the strength of yoga
6	दान	Danam	Charity
7	दमः	Damas	self-control

8	यज्ञः	Yajnas	for one who offers no sacrifice
9	स्वाध्यायः	svadhyayas	study of the Vedas
10	तपः	Tapa	Austerity
11	अहिंसा	Ahimsa	The principle of not harming or hurting anybody. This is a fundamental tenet of Hinduism, Buddhism and Jainism.
12	सत्यम्ं	Satyam	Truth
13	अक्रोधः	Akrodhas	control of temper
14	त्यागः	Tyagah	giving up
15	शान्तिः	Santir	whose quality of rajas has been removed
16	अपैशुनम् ।	qpaisunam	aversion to vilification
17	दया	daya	Kindness
18	भूतेष्वलोलुप्वं	bhutesvaloluptvam	the creator of existing things
19	मार्दवं	mardavam	Gentleness
20	हरि चापलम् ।	hrir ocapalam	control of one's senses
21	तेजः	Tejah	Boldness
22	क्षमा	Ksama	Forgiveness
23	धृतिः	Dhrtih	Firmness
24	शौचम	Saucam	Cleanliness
25	अद्रोहः	Adroho	absence of enmity
26	नातिमानिता	nati-manita	Haughtiness

■

Glimpse Sathapatya (geometric format) of Geeta Text

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Abstract

Geeta is essence of *Vedantatri* (Upnishads, Braham Sutra and Geeta). Geeta text is part of bigger scripture (Ur-mahabharatm, Bhishwam Parvah, chapters 24 to 42). Geeta Parinam Shalokas (Ur-mahabharatam, Bhisham Parvah, chapter 43, shalokas 4-5) preserves that the enlightenment of Geeta is of 745 shalokas of chapterwise organization:

R1 = chapter number, R2 = Geeta text of 700 shalokas, R3 = Geeta text of 745 shalokas

R1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	Total
R2	47	72	43	42	29	47	30	28	34	42	55	20	34	27	20	24	28	78	700
R3	47	76	47	45	31	52	31	30	35	45	63	22	35	30	21	25	30	80	745

Geeta text of 700 shalokas is of 59 Uvachas and number value 59 = 45 + 14 leads to a format of 4-space (hyper cube 4, as 2 + 3 + 4 + 5 = 14 and 9 versions of hyper cube 4 as values range 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 = 45). These Sathapatya (geometric formats) features are of Vedic systems coverage range of Yoga Nishtha (geometric formats) being Surya (H6 / Hyper cube 6 format / 6-space / 6-space lord Vishnu) to Braham (eternity / 9-space content / D9. And of Sankhiya Nishtha (numbers formats) range being first perfect number (6) to second perfect number (28). Further parallel with self referral features of Vedic Systems, the manifestations (here the texts of Geeta) start unfolding from the inner structures (here text of shaloka 1) itself and as such to glimpse and imbibe the Sathapatya (geometric formats) of text of Geets, one shall initiate with the orangization format features of text of shaloka 1 of Geeta by approaching parallel with Vedic Ganita Sutras.

1   Preliminary

First perfect number (6) has three proper divisors (1, 2, 3) and second perfect number (28) has five proper divisors (1, 2, 4, 7, 14). Linear order (1-space as dimension) leads to solid (3-space) domain (domain) and solid order (3-space as dimension) leads to transcendental (5-space) domain (domain). Mathematics at the base of transition from (1-space as dimension and 3-space as domain) to (3-space as dimension and 5-space as domain) is the mathematics of Ganita Sutra 1 (Ekadhikena Purvena / one more than before) being complemented and supplemented by the mathematics of Ganita Uputra 1 (Anurupeyena /

proportionately / symmetry of following the forms as these are framed). Further 6-space as origin of 5-space and 6 place value system being of five numerals mathematics is at work here as basis base mathematics of organization of knowledge (as well as enlightenment) of text of Geeta.

2   First shaloka text of Geeta

धृतराष्ट्र उवाच   *dhrtarastra uvacha*

धर्मक्षेत्रे कुरूक्षेत्रे समवेता युयुत्सवः।

मामकाः पाण्डवायश्चैव किमकुर्वत सञजय ।। १ ।।

dharma-ksetre kuri-ksetre samaveta yuyutsavah

mamakah pandavas caiva kim akurvata sanjaya

table of text components meanings

धर्मक्षेत्रे कुरूक्षेत्रे समवेता युयुत्सवः। *dharma-ksetre kuri-ksetre samaveta yuyutsavah*		मामकाः पाण्डवायश्चैव किमकुर्वत सञजय *mamakah pandavas caiva kim akurvata sanjaya*	
अन्वयः *Text component*	**शब्दार्थः** *Meaning*	**अन्वयः** *Text component*	**शब्दार्थः** *Meaning*
धर्मक्षेत्रे *dharma-ksetre*	धर्मभूमि *dharma-bhumi*	मामकाः *mamakah*	मेरे *my sons*
कुरुक्षेत्रे *kuri-ksetre*	कुरुक्षेत्र में *kuri-ksetre bhumi*	च एव *caiva*	और *and*
समवेताः *samaveta*	एकत्रित *collected*	पाण्डवाः *pandavas*	पाण्डुके पुत्रोंने *Sons of pandu*
युयुत्सवः *yuyutsavah*	युद्धकी इच्छावाले *With desire to fight (a war)*	किम् *kim*	क्या *how*
		अकुर्वत *akurvata*	किया ? *performed*
		सञ्जय *sanjaya*	हे संजय ! O! *sanjaya*

Simple Hindi rendering of text

धृतराष्ट्र बोले–

हे संजय! धर्मभूमि कुरूक्षैत्र में युद्ध की इच्छा से इक्ट्ठे होने वाले मेरे और पाण्डु के पुत्रों ने क्या किया?।।१।।

Simple English rendering of text

Dhitrastra asked

Sanjay as that how Pandavas and my sons Karavas performed in the battle field?

3 Composition data of text of shaloka 1

Text is in Devnagri alphabet. Table of composition data of the text is as under :-

Table of composition data of shaloka 1

Words	Syllables	Letters	TCV
8	32	76	285

4 Sathapatya Structural values of text of Shaloka 1

To glimpse and imbibe the Sathapatya (geometric format) of organization of text of Geeta, one is to begin with its very first shaloka. Hereunder is the table of Sathapatya structural values of words of text of shaloka 1

Table of Sathapatya structural values of words of shaloka 1

SR	Word	Total Letters	Syllables	Letters	TCV	Total TCV
1.	धर्मक्षेत्रे (L11)	11	ध अ ् म अ 7 1 2 9 1 क् ष् ए त् ॒ ए 1 6 6 4 1 6	धर्म (L5) (TCV 20) क्षेत्रे (L6) (TCV24)	44	44

2	कुरूक्षेत्रे (L10)	21	क उ र ू ऊ 1 3 3 6 क् ष् ए त् ् ए 1 6 6 4 1 6	कुरु (L4) (TCV 13) क्षेत्रे (L6) (TCV 24)	37	81
3	समवेता (L8)	29	स अ म अ 3 1 9 1 व ए त आ 7 6 4 2	सम (L4) (TCV 14) वेता (L4) (TCV 19)	33	114
4	युयुत्सवः (L10)	39	य उ य उ 1 3 1 3 त् स अ व अ : 4 3 1 7 1 13	युयुत्सवः (L10) (TCV 37)	37	151
5	मामकाः (L7)	46	म आ म अ क आ : 9 2 9 1 1 2 13	मामकाः (L7) (TCV 37)	37	188
6	पाण्डवायश्चैव (L14)	60	प् आ ण् ड् अ व् आ य अ श् च ऐ व् अ 5 2 7 5 1 7 2 1 1 2 2 8 7 1	पाण्डवायश्चैव (L14) (TCV 51)	51	239
7	किमकुर्वत (L11)	71	क् इ म् अ क् उ ् व् अ त् अ 1 2 9 1 1 3 2 7 1 4 1	किमकुर्वत (L11) (TCV 32)	32	271
8	सञ्जय (L7)	78	स् अ ञ् ज् अ य् अ 3 1 6 4 1 1 1	सञ्जय (L7) (TCV 17)	17	288

5   Sathapatya (geometric formats) of structural values of text

5.1   Shaloka 1 is the only and the sole shaloka of Dhitrastra. And remaining 699 shalokas of the text and 744 enlightenment shalokas are the values features and formats unfolding features and values of shaloka 1 itself.

5.2   TCV (धृतराष्ट्र) = 34 = H9, the representative regular body of 9-space in 4-space. The formats, features and values, unfolding here as a remaining text of Geeta are just all about formats, features and values of 9-space.

5.3   6-space as dimension is of reach of 9-space as origin of 8-space manifesting as hyper cube 8 of four folds (6, 7, 8, 9) of summation value 30 parallel with TCV (चतुषपीठ).

5.4   9-space content (D9) unfolds as (9, 7, 7, 5) of summation value 28 parallel with TCV (ब्रह्म).

5.5   This unfolding, as such is of range (Surya / Sun (6-space) to Braham / Eternity (9-space), parallel to transition from organization format features of first perfect number (6) to second perfect number (28).

5.6   First perfect number (6) gives rise to 3 proper divisors while second perfect number (28) leads to 5 proper divisors.

5.7   Values pair (3, 5) is parallel with the format of 3-space is dimension and 5-space as a domain.

5.8   To glimpse and imbibe the basis base mathematics of values pair format (3, 5), one shall glimpse and imbibe the organization format and features of source Sutra of Vedic Mathematics, namely Vedic Ganita Sutra 1.

6   Source Sutra of Vedic Mathematics

6.1   Structural data of source Sutra of Vedic Mathematics, namely Vedic Ganita Sutra 1 (ekadhikena purvena), is being tabulated hereunder :

S No	Sutra	Words	Syllables	Letters	TCV
1	एकाधिकेन पूर्वेण।	2	5+3 =8	16	75

6.2   Total letters of all sixteen Vedic Ganita Sutras are 283

6.3 It will be blissful to glimpse and imbibe the values pair (3, 5) as such leads from value 75 to 78, and from value 283 to value 288.

6.4 Sequentially the organization format and features of text of Vedic Ganita Sutras and of Geeta unfold parallel to each other.

6.5 The parallel sequential unfolding phases of organization formats of text of chapters 1 to 18 of Geeta and Ganita Sutras 1 to 16 is as under:-

Parallel formats table of chapters of Geeta and Vedic Ganita Sutras

Geeta Chapter	Ganita Sutra
1	10
2	11
3	1
4	13
5	2
6	15
7	3
8	Nil
9	4
10	Nil
11	5
12	12
13	6
14	14
15	7
16	16
17	8
18	9

6.6 For comprehensive view one is to chase sequentially, beginning with the organization feature as shalokas of chapters of Geeta and as letters TCV values of Ganita Sutras text :

Geeta chapter with Yoga name and its TCV value	Sh	Ganita Sutra with TCV value	Lt
1 अर्जुनविषादयोग (TCV 55) ArjunVishad Yoga	47	10 यावदूनम् (TCV 41) Yavadunam	9
2 सांख्ययोग (TCV 32) Sankhya Yoga	42	11 व्यष्टिसमष्टिः (TCV 58) Vyastisamastih	14
3 कर्मयोग (TCV 26) Karam Yoga	43	1 एकाधिकेन पूर्वेण (TCV 75) Ekadhikena Purvena (also a orollary)	16

4 ज्ञानकर्मसंन्यासयोग (TCV 75) Gyankaramsanyas Yoga	42	13 सोपान्त्यद्वयमन्त्यम् (TCV 80) Sopantyadvayamantyam	20
5 कर्मसंन्यासयोग (TCV 54) Karamsanyas Yoga	29	2 निखिलं नवतश्चरमं दशतः (TCV 107) Nikhilam Navatascaramam	28
6 आत्मसंयमयोग (TCV 53) Atamsayam Yoga	47	15 गुणितसमुच्चयः (TCV 56) Gunitasamuccayah	16
7 ज्ञानविज्ञानयोग (TCV 63) GyanVighyan Yoga	30	3 ऊर्ध्वतिर्यग्भ्यायम् (TCV 56) Urdhva-tiryagbhyam	15
8 अक्षरब्रह्मयोग(TCV 53) Aksharbraham Yoga	28	Vedic mathematics Base values	---
9 राजविद्याराजगुह्ययोग (TCV 67) Rajvidyarajguhya Yoga	34	4 परावर्त्य योजयेत् (TCV 52) Paravartya Yojayet	17
10 विभूतियोग (TCV 41) Vibhuti Yoga	42	Spiritual base values	---
11 विश्वरूपदर्शनयोग (TCV 67) VishwarupaDarshan Yoga	55	5 शून्यं साम्यसमुच्चये (TCV 71) Sunyam Samyasamuccaye	20
12 भक्तियोग (TCV 28) Bhakti Yoga	20	12 शेषाण्यङ्.केन चरमेण (TCV 75) Sesanyankena Caramena	20
13 क्षेत्रक्षेत्रज्ञविभागयोग (TCV 84) KshetraKshetragyavibhag Yoga	34	6 (आनुरूप्ये) शून्यमन्यत् (TCV 76) (Anurupye) Sunyamanyat	19
14 गुणत्रयविभागयोग (TCV 57) Guntriyavibhag Yoga	27	14 एकन्यूनेन पूर्वेण (TCV 84) Ekanyunena Purvena	17
15 पुरूषोत्तमयोग(TCV 61) Purshotamm Yoga	20	7 संकलनव्यवकलनाभ्याम् (TCV 85) Sankalana-vyavakalanabhyam	24
16 देवासुरसंपद्धिभगयोग (TCV 90) Devasur Sampadibhag Yoga	24	16 गुणकसमुच्चयः (TCV 55) Gunakasamuccayah	16
17 श्रद्धात्रयविभागयोग (TCV 62) Shardatriya Vibhag Yoga	28	8 पूरणापूरणाभ्याम् (TCV 68) Puranapuranabhyam	16
18 मोक्षसंन्यासयोग (TCV 64) Moksha Sanyas Yoga	78	9 चलनकलनाभ्याम् (TCV 56) Calana-kalanabhyam	16

6.7 It will be leading us to Vedic Ganita Sutras values being lively within the gaps of organization of 700 shalokas text of Geeta punctuated as (47, 72, 43, 42, 29, 47, 30, 28, 34, 42, 55, 20, 34, 27, 20, 24, 28 and 78).

Gaps Bridging of Srimad Bhagwad Geeta

C1 = Geeta Chapter, C2= Shalokas of chapters, C3 = Gap value from the number of shalokas of previous chapter (which in case of chapter 1 is 18), C4 = total gap values uptill the chapter

C1	C2	C3	C4
1	47	31	31
2	72	25	56
3	43	29	85

4	42	1	86
5	29	13	99
6	47	18	117
7	30	17	134
8	28	2	136
9	34	6	142
10	42	8	150
11	55	13	163
12	20	35	198
13	34	14	212
14	27	7	219
15	20	7	226
16	24	4	230
17	28	4	234
18	78	50	284

6.8   It is blissful to take note that total gap values of all 18 chapters punctuations of Geeta is of value 'one more than the number of 283 letters of text of all 16 Ganita Sutras).

7   Eternity as content flow through rays of the Sun into space for manifestation format for the creation as an Existence phenomenon within frames

7.1   Vedic systems chase existence phenomenon being creation within frames along manifested format of content flowing from orb of the Sun through its rays.

7.2   Sun itself is a part of creation and is of manifested format of 6-space content. Its orb (center / origin seat) is of 7-space content, which flows as 7 streams of transcendental (5-space content) and manifest as Akash (space / fifth element, the first four being Earth, Water, Fire and Air).

7.3   Vedic systems chase this flow as a flow of seven streams from Bindu Sarover (point reservoir component of sole syllable Om).

7.4   The reach of this flow, as first step is uptill the second component (Ardh Matra of sole syllable Om).

7.5   '2' as 'second component, is of sequentially progression from 2-space to 5 geometries of 2-space, further as 11 geometries of 5-space, 23 geometries of 11 space and 47 geometries of 23 space, as quadruple steps format of

creator's space (4-space) for a reach uptill its 5-space as origin of solid order.

One may have a pause here and take note that values quadruple (2, 5, 11, 23, 47) are primes while step ahead 94 geometries of 47 space lead to 94 as a composite.

One may further have a pause and take note as that Geeta chapter 1 is of 47 shalokas range, and the total distinct ranges of shalokas are 23 of Geeta Text of 700 shalokas together with text of 745 shalokas.

Table of 23 distinct shalokas ranges of text of Geeta

R1 = Serial number, R2 = Shalokas range, R3 = Chapters of 700 shalokas of Geeta, R4 = chapters of 745 shalokas of Geeta

R1	1	2	3	4	5	6	7	8	9	10
R2	20	21	22	24	25	27	28	29	30	31
R3	12 & 15			16		14	8 & 17	5	7	
R4		15	12		16				8, 14 & 17	5 & 7

R1	11	12	13	14	15	16	17	18	19	20	21	22	23
R2	34	35	42	43	45	47	52	55	63	72	76	78	80
R3	9 &13		4 & 10	3		1 & 6		11		2		18	
R4		9 & 13			4 & 10	1 & 3	6		11		2		18

7.6 9-space content (D9) unfolds as (9, 7, 7, 5) of sequential reach as 9, 16, 23 and 28. It is this reach which manifests as 9 letters of formulation Ekadhikena, 16 letters of formulations Ekadhikena Purvena, 23 as 23 distinct ranges and 28 as second perfect number. Also 5 as 5th element, 12 as split of D5 (5, 3, 3, 2), 19 as southern hemisphere and 28 as second perfect number / eternity domain.

7.7 Manifestation format of chapter 1 of 47 shalokas range is the phenomenon of 9-space content flowing through Bindu Sarovar (first component of Om formulation as seven streams and of a reach uptill the Swastik Pada, the fourth component of Om.
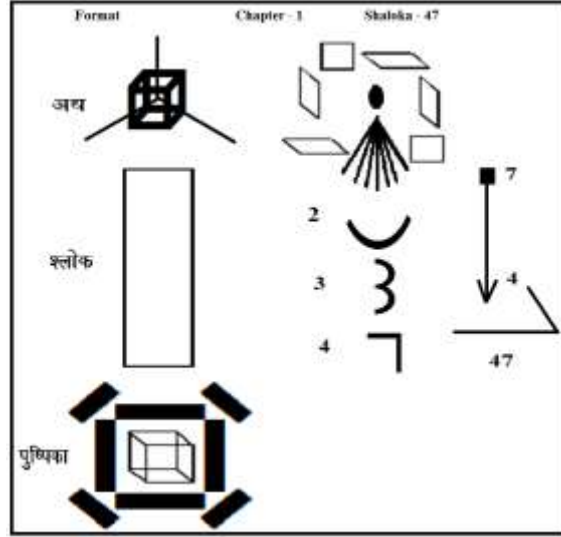
8 Pushpika (Transcendental colophon)

8.1 The transcendental content flow through orb of the Sun (Bindu Sarovar), first component of Om as 7 streams and a reach uptill Swastik pada (4th component) within creator's space transcends as of a reach at transcendental origin of self referral (6-space) origin of origin.

8.2 Pushpika of chapter 1 is a composition of 48 syllables parallel with 2 x 4 x 6 value of dimensional frame of 6-space.

Pushpika (transcendental colophon) of chapter 1

पुष्पिका :– ॐ तत्सदिति श्रीमद्भगवदगीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे **अर्जुनविषाद** योगोनाम **प्रथमो**ऽध्यायः ।।१।।

Pushpika : - Om tatsat ity Shrimad Bhagwad Geeta Suupnishatsu Brahamvidya

yam yogshastre Shri Krishan Arjun Sambade **Arjun Vishad** Yogo nam **Prathmo** Adhyay)

Words	Syllables	Total syllables
ॐ	1	1
तत्सदिति	4	5
श्रीमद्भगवद्गीतासूपनिषत्सु	12	17
ब्रह्मविद्यायां	5	22
योगशास्त्रे	4	26
श्रीकृष्णार्जुनसंवादे	8	34
र्जुनविषाद	5	39
योगोनाम	4	43
प्रथमो ऽध्यायः	5	48

9   Ath Parthomoadhya अथ प्रथमोऽध्यायः

9.1   Text chapter 1 (Ath Parthomoadhya) as three words composition (अथ प्रथम ऽध्यायः) is of seven syllables. The values triple (1, 3, 7) is parallel with the Sathapatya of flow of seven streams from orb of the Sun as of a reach of one of the spatial boundary component of Triloki, accepting depiction as under as Divya Ganga Parvah from Bindu Sarovar.
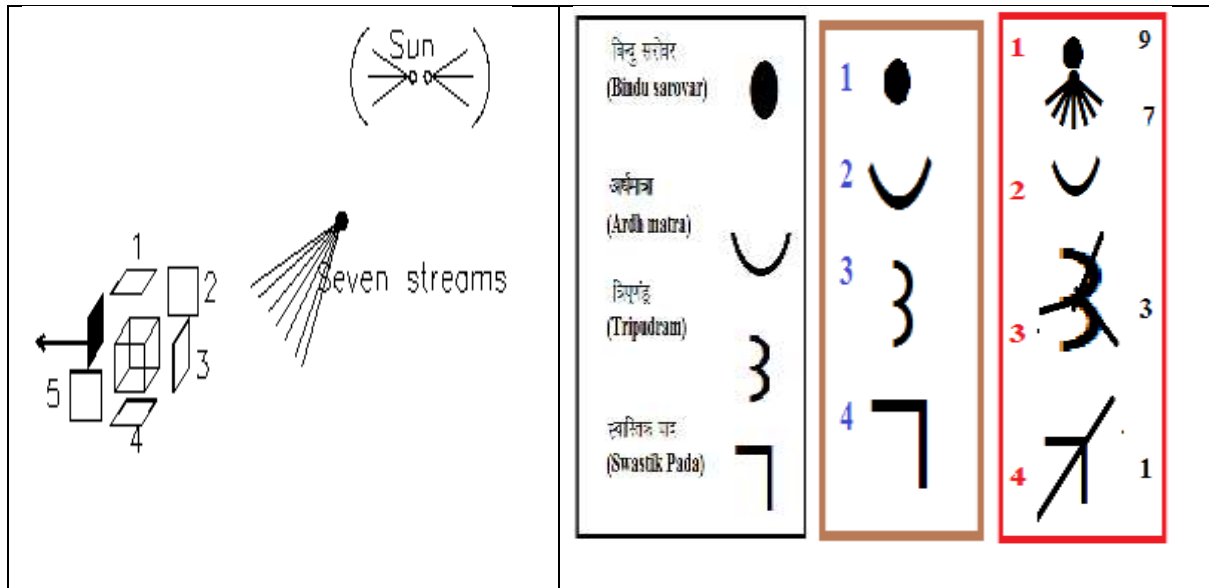
To be continued……

CHAPTER-9

INTRODUCTORY

NUMBER VALUE 9

1. Number value 9 is the biggest value of nine numerals range of ten place value systems.
2. Number 9 accepts re-organization as 9 = 3x3.
3. This organization, as such takes us to a spatial format, and that too of solid axes.
4. Value format 3^2 is of opposite vertical orientations then that of 2^3.
5. One may have a pause here and have a fresh visit to a set up of a vertical reflection pair of values $(2^3, 3^2)$.
6. This brings us face to face with a pair of values (8, 9).
7. Further it also brings us face to face with a pair of digits (2, 3).
8. Still further, it also brings us face to face with only pair of primes of consecutive natural numbers (2, 3).
9. It would be a blissful to take note that of a pair of prime (2, 3), 2 is the even prime, while 3 is the first odd prime.
10. Still further, parallel to value 2 is 2-space with hyper cube 2 (square) as its representative regular body and 3 is parallel to 3-space with hyper cube 3 (cube), being its representative regular body.
11. A reach from a pair of rime values (2, 3) to (square, cube), further brings us face to face with their simultaneous manifestation in different roles as:
    (i)   2-space as dimension, 3-space as boundary
    (ii)   2-space as boundary, 3-space as domain.
    (iii)   2-space as domain, 3-space as origin.
    (iv)   2-space as origin, 3-space as base.
    (v)   2-space as base, 3-space as format.
12. It would be a blissful to take note that TCV (EK) = 8 = TCV (TRIYA).
13. TCV (DWAYA) = TCV (EK)+(TCV (TRIYA).
14. TCV (VARGA) = 14 = TCV (GHAN).
15. TCV (ASHT) = 11, TCV (NAV) = 17 and TCV (BRAHAM) = 28 = TCV (ASHT)+ TCV (NAV) = TCV (BRAHAM) = TCV (SAPT) + TCV (SAPT).

16. It would be a blissful exercise to take note that number values range 1 to 9 leads to 14 factors.

DOMAIN-9 SPLIT SPECTRUM

1. Domain 9 is the domain fold of hyper cube 9.
2. Domain 9 split spectrum is of quadruples values (9, 7, 7, 5).
3. Quadruple values 9, 7, 7, 5 leads to summation value 9+7+7+5 = 28 which is parallel to transcendental code value of formulation Braham.
4. Number value 5 is of middle placement of nine numerals range.
5. Transcendence range (5, 6, 7, 8, 9) is of summation value 30.
6. Values pair (28, 30) is of the format of (dimension, domain).
7. Transcendence range (5, 6, 7, 8, 9) is of a pair of orientation from 5-sapce as dimension, 9-space as base and reverse orientation of -9-space as dimension and -5 space as base.
8. (-5 space domain) leads to a split spectrum of quadruple value (-5, -7, -7, -9) of summation value (-28).
9. One may have a pause here and to permit the transcending mind to glimpse pair of values (28, -28) as values reach of above pair of orientation organizations of the transcendence ranges (5, 6, 7, 8, 9) and (-9, -8, -7, -6, -5).

FORMULATION NAV BRAHAM

1. Formulation Nav Braham is of transcendental code value 17+28 = 45.
2. It would be a blissful to take note that 45 = (1+2+3+4+5+6+7+8+9).

HYPER CUBE 9

1. Hyper cube 9 is a four folds manifestation layer (7, 8, 9, 10) of summation value 7+8+9+10 = 34.
2. It would be a blissful to take note that chapter 9 is of 34 Shalokas range.

CHAPTERS 1 TO 9

1. Chapters 1 to 9 together are of (47 + 72 + 45 + 42 + 29 + 47 + 30 + 28 + 34) = 372 Shalokas range.
2. Chapters 10 to 18 are of (42 + 55 + 20 + 34 + 27 + 20 + 24 + 28 + 78) = 328 Shalokas range.
3. One may have a pause here and take note that 372 = 350+22, while 328 = 350-22.
4. Further as that, 22 = (4+5+6+7), which is parallel to four folds manifestation layer (4, 5, 6, 7) of hyper cube 6, representative regular body of 6-space in 4-space along the format of idol of lord Brahma, four head lord, creator the supreme and presiding deity of the measure of Sathapatya measuring rod, presided by lord Vishnu, over lord of 6-space.

RAJVIDYARAJGUHYA YOGA
राजविद्याराजगुह्ययोग

1. Chapter 9 is of **RAJVIDYA RAJGUHYA YOGA** राजविद्या राजगुह्य योग
2. All 34 Shalokas are of Sri Bhagwan Uvach.
3. Formulation Sri Bhagwan is of transcendental code value 37.
4. Formulation **RAJVIDYA RAJGUHYA YOGA** is of transcendental code value 67.
5. Pushpikas of chapter 9 is of 51 syllables.
6. One shall sit comfortably and to permit the transcending mind to glimpse and imbibe these values and features of organization of text of chapter-9.

SHALOKA 1

1. Two formulations namely: (i)गुह्यतमं *guhyatamam and* ज्ञानं विज्ञानसहितं *jnanam vijnana-sahitam* be glimpsed fully.

2. First formulation गुह्यतमं *guhyatamam* well points out that it is going to be all about the most secret knowledge and enlightenment message.

3. Formulation गुह्यतमं *guhyatamam* is of transcendental code value 3+3+9+1+1+4+1+9+1+9 = 41, which is equal to transcendental code value of formulation ॐ तत् सत् इति (Om Tat Sat Iti).

4. Formulation ज्ञानं विज्ञानसहितं *jnanam vijnana-sahitam* well focuses as that the knowledge and enlightenment here is going to be in countinity of values of Gyan Vighan Yog of chapter 7.

5. One may have a pause here and take note that chapter 7 Gyan Vighyan Yog is of 30 Shalokas range.

6. Further as that, value 34 is of organization 30 = 6+7+8+9, which is parallel to four folds manifestation layer (6, 7, 8, 9) of hyper cube 8 with 6-space in the role of dimension and chapter 9 is of 34 Shalokas range with 34 = 7+8+9+10, which is parallel four folds manifestation layer (7, 8, 9, 10) of hyper cube 9, with 7-space in the role of dimension.

7. With it, Sadhakas fulfilled with intensity of urge to glimpse and imbibe values of chapter 9 shall be through them, in continuity of, and together with the values of chapter 7.

SHALOKA 2

1. Shaloka 2 avails, following formulations of transcendental code values as under:

(i) TCV (राजविद्या) = 28, (ii) TCV (राजगुह्यं) = 36 , (iii) TCV (पवित्र) = 21, (iv) TCV (प्रत्यक्ष) = 21, (v) TCV (सुसुखं) = 24,

2. One shall revisit above TCV values and reach at different formulation of same transcendental code values and to glimpse and imbibe the values of these transcendental code values and formulation of these transcendental code values.

SHALOKA 3

1. One shall glimpse and re-glimpse values and features of following formulations of transcendental code values as under:

(i) TCV (अश्रद्धा) =20, (ii) TCV (पुरूषा) = 25, (iii) TCV (धर्म) = 20, (iv) TCV (मृत्यु) =21, (v) TCV (संसार) =22

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 3.

SHALOKA 4 & 5

1. This pairs of Shalokas are of central message and enlightenment.
2. It is the top secret value as that everything in manifested form, living and non living is established within 'Braham' / Sri Bhagwan' while Braham itself is not manifested within these manifested creations.
3. It is this secret which is to be glimpsed thoroughly.
4. One shall visit and revisit following formulation and their transcendental code value to imbibe above secret message of enlightenment:
(i) TCV (सर्व) =23, (ii) TCV (जगत) = 13, (iii) TCV (अव्यक्त) = 16, (iv) TCV (मूर्ति) =23, (v) TCV (भूत) =19, (vi) TCV (अवस्थितः) =32, (vii) TCV (योगमैश्वरम्) = 52, (viii) (आत्मा) =17,

SHALOKA 6

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:
(i) TCV (आकाश) =8, (ii) TCV (नित्यं) = 25, (iii) TCV (वायुः) = 13,
2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 6.

SHALOKA 7

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)TCV (प्रकृति) =27, (ii)TCV (कल्पक्षय) =23, (iii) TCV (कल्प) = 13, (iv) TCV (अन्त) = 14, (v) TCV (आदि) = 10, (vi) TCV (विसृजन) = 30,

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 7.

SHALOKA 8

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:
   (i)TCV (प्रकृति) =27, (ii)TCV (स्वामवष्टभ्य) =50, (iii) TCV (विसृजामि) = 33, (iv) TCV (पुनः पुनः) = 30+30 = 60, (v) TCV (भूतग्राममिमं) = 65, (vi) TCV (कृत्स्नमवशं) = 51, (vii) TCV (प्रकृतेर्वशात्) =40,

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 8.

SHALOKA 9

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:
   (i)TCV (न) = 8+1 = 9, (ii)TCV (चा) =2+1 = 3, (iii) TCV (मां) = 9+2+9 = 20, (iv) TCV (तानि) = 4+2+8+2= 16, (v) TCV (कर्माणि) = 1+1+2+9+2+7+2 = 24, (vi) TCV (निबध्नन्ति) = 8+2+7+1+7+8+1+8+4+2 = 48, (vii) TCV (धनञ्जय) =7+1+8+1+6+4+1+1+1 = 30, (viii) TCV (उदासीनवदासीनमसक्तं) =3+6+2+3+4+8+1+7+1+6+2+3+4+8+1+9+1+3+1+4+1+9 =87, (ix) TCV (तेषु) =7+6+6+3 = 19, (x) TCV (कर्मसु) = 1+1+2+9+1+3+3 = 20,

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 9.

SHALOKA 10

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:
   (i)TCV (मयाध्यक्षेण) = 44, (ii)TCV (प्रकृतिः) = 31, (iii) TCV (सूयते) = 21, (iv) TCV (सचराचरम्) =28, (v) TCV (हेतुनानेन) =55, (vi) TCV (कौन्तेय) =30, (vii) TCV (जगद् विपरिवर्तते) = 60
2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 10.

SHALOKA 11

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:
   (i)TCV (अवजानन्ति) = 38, (ii)TCV (मां) = 20, (iii) TCV (मूढा) = 23, (iv) TCV (मानुषीं) = 41, (v) TCV (तनुमाश्रितम्) =46, (vi) TCV (परं) =19, (vii) TCV (भावमजानन्तो) = 62, (viii) TCV (मम) = 20, (ix)TCV (भूतमहेश्वरम्) = 67,
2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 11

SHALOKA 12

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)मोघाशा (26), (ii)मोघकर्माणो (50), (iii)मोघज्ञाना (43), (iv)विचेतसः (39), (v)राक्षसीमासुरीं (53), (vi)चैव (18), (vii)प्रकृति (27), (viii)मोहिनी (48), (ix)श्रिताः (24),

(12) 26, 50, 43, 39, 53, 18, 27, 48, 24

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 12

SHALOKA 13

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) महात्मानस्तु (55) (ii)मां (20) (iii)पार्थ (14) (iv)दैवीं (34) (v)प्रकृतिमाश्रिताः (53) (vi)भजन्त्यन्यमनसो (77) (vii)ज्ञात्वा (25) (viii)भूतादिमव्ययम् (58)

(13) 55, 20, 14, 34, 53, 77, 25, 58

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 13

SHALOKA 14

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)सततं (23), (ii)कीर्तयन्तो (33), (iii)मां (20), (iv)यतन्तश्च (21), (v)दृढव्रताः (45), (vi)नमस्यन्तश्च (42), (vii)मां (20), (viii)भक्त्या (17), (ix)नित्ययुक्ता (27), (x)उपासते (24)

(14) 23, 33, 20, 21, 45, 42, 20, 17, 27, 24

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 14

SHALOKA 15

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)ज्ञानयज्ञेन (48), (ii)चाप्यन्ये (26), (iii)यजन्तो (24), (iv)मामुपासते (43), (v)एकत्वेन (34), (vi)पृथक्त्वेन (41), (vii)बहुधा (29), (viii)विश्वतोमुखम् (54)

(15) 48, 26, 24, 43, 34, 41, 29, 54

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 15

SHALOKA 16

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)अहं (20), (ii)क्रतुरहं (34), (iii)यज्ञः (26), (iv)स्वधाहमहमौषधम् (92), (v)मन्त्रोऽहमहमेवाज्यमहमग्निरहं (156), (vi)हुतम् (26)

(16) 20, 34, 26, 92, 156, 26

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 16

SHALOKA 17

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)पिताहमस्य (38), (ii)जगतो (20), (iii)माता (17), (iv)धाता (15), (v)पितामहः (46), (vi)वेद्यं (34), (vii)पवित्रम्ऊँकार (49), (viii)ऋक्साम (20), (ix)यजुरेव (26), (x)च (3)

(17) 38, 20, 17, 15, 46, 34, 49, 20, 26, 3

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 17

SHALOKA 18

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)गतिर्भर्ता (27), (ii)प्रभुः (31), (iii)साक्षी (16), (iv)निवासः (36), (v)शरणं (23), (vi)सुहृत् (23), (vii)प्रभवः (37), (viii)प्रलयः (28), (ix)स्थानं (28), (x)निधानं (37), (xi)बीजमव्ययम् (46)

(18) 27, 31, 16, 36, 23, 23, 37, 28, 28, 37, 46

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 18

SHALOKA 19

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

   (i)तपाम्यहमहं (61), (ii)वर्ष (26), (iii)निगृह्णम्युत्सृजामि (74), (iv)च (3), (v)अमृतं (28), (vi)चैव (18), (vii)मृत्युश्च (26), (viii)सदसच्चाहमर्जुन (59)

   (19) 61, 26, 74, 3, 28, 18, 26, 59

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 19

SHALOKA 20

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

   (i)त्रैविद्या (31), (ii)मां (20), (iii)सोमपाःपूतपापा (40), (iv)यज्ञैरिष्ट्वा

   (73), (v)स्वर्गतिं (30), (vi)प्रार्थयन्ते (36), (vii)ते (10), (viii)पुण्यमासाद्य (41), (ix)सुरेन्द्रलोकम्अश्नन्ति (70), (x)दिव्यान्दिवि (43), (xi)देवभोगान् (39),

   (20) 31, 20, 40, 73, 30, 36, 10, 41, 70, 43, 39

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 20

SHALOKA 21

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)ते (10), (ii)तं (14), (iii)भुक्त्वा (25), (iv)स्वर्गलोकं (39), (v)विशालंक्षीणे (53), (vi)पुण्ये (22), (vii)मर्त्यलोकं (50), (viii)विशन्ति (23), (ix)एवं (), (x)त्रयीधर्ममनुप्रपन्नागतागतं (102), (xi)कामकामा (27), (xii)लभन्ते (33)

(21) 10, 14, 25, 39, 53, 22, 50, 23, 102, 27, 33

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 21

SHALOKA 22

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)अनन्याश्चिन्तयन्तो (61), (ii) मां (20), (iii) ये (7), (iv) जनाः (28), (v) पर्युपासते (33), (vi) तेषां (27), (vii) नित्याभियुक्तानां (57), (viii) योगक्षेमं (44), (ix) वहाम्यहम् (49),

(22) 61, 20, 7, 28, 33, 27, 57, 44, 49

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 22

SHALOKA 23

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) येऽप्यन्यदेवता (50), (ii) भक्ता (16), (iii) यजन्ते (25), (iv) श्रद्धयान्विताः (57), (v) तेऽपि (17), (vi) मामेव (34), (vii) कौन्तेय (30), (viii) यजन्त्यविधिपूर्वकम् (71),

(23) 50, 16, 25, 57, 17, 34, 30, 71

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 23

SHALOKA 24

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)अहं (20), (ii)हि (11), (iii)सर्वयज्ञानां (47), (iv)भोक्ता (22), (v)च (3), (vi)प्रभुरेव (35), (vii)च (3), (viii) न (9), (ix)तु (7), (x)मामभिजानन्ति (59), (xi)तत्त्वेनातश्च्यवन्ति (69), (xii)ते (10)

(24) 20, 11, 47, 22, 3, 35, 3, 9, 7, 59, 69, 10

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 24

SHALOKA 25

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) यान्ति (17), (ii) देवव्रता (35), (iii) देवान् (29), (iv) पितॄन्यान्ति (44), (v) पितृव्रताः (43), (vi) भूतानि (30), (vii) यान्ति (17), (viii) भूतेज्या (31), (ix) यान्ति (17), (x) मद्याजिनोऽपि (47), (xi) माम् (20),

(25) 17, 35, 29, 44, 43, 30, 17, 31, 17, 47, 20

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 25

SHALOKA 26

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) पत्रं (21), (ii)पुष्पं (29), (iii)फलं (22), (iv)तोयं (22), (v)यो (8), (vi)मे (15), (vii)भक्त्या (17), (viii)प्रयच्छति (25), (ix) तदहं (31), (x) भक्त्युपहृतमश्नामि (75), (xi) प्रयतात्मनः (51),

(26) 21, 29, 22, 22, 8, 15, 17, 25, 31, 75, 51

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 26

SHALOKA 27

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) यत्करोषि (26), (ii)यदश्नासि (26), (iii) यज्जुहोषि (27), (iv)ददासि (20), (v)यत्(6), (vi) यत्तपस्यसि (24), (vii)कौन्तेय (30), (viii) तत्कुरूष्व (36), (ix)मदर्पणम् (42),

(27) 26, 26, 27, 20, 6, 24, 30, 36, 42

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 27

SHALOKA 28

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i)शुभाशुभफलैरेवं (75), (ii)मोक्ष्यसे (34), (iii)कर्मबन्धनैः (67), (iv)

संन्यासयोगयुक्तात्मा (65), (v) विमुक्तो (33), (vi)मामुपैष्यसि (59)

(28) 75, 34, 67, 65, 33, 59

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 28

SHALOKA 29

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) समोऽहं (40), (ii)सर्वभूतेषु (47), (iii)न (9), (iv)मे (15), (v)द्वेष्योऽस्ति (42), (vi)न (9), (vii)प्रियः (23), (viii) ये (7), (ix)भजन्ति (28), (x)तु (7), (xi)मां (20), (xii)भक्त्या (17), (xiii)मयि (13), (xiv)ते (10), (xv)तेषु (19), (xvi)चाप्यहम् (30)

(29) 40, 47, 9, 15, 42, 9, 23, 7, 28, 7, 20, 17, 13, 10, 19, 30

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 29

SHALOKA 30

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) अपि (30), (ii)चेत्सुदुराचारो (46), (iii)भजते (24), (iv)मामनन्यभाक्(51), (v) साधुरेव (32), (vi) स (4), (vii)मन्तव्यः (45), (viii)सम्यग्व्यवसितो (53), (ix)हि (11), (x)सः (17),

(30) 30, 46, 24, 51, 32, 4, 45, 53, 11, 17

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 30

SHALOKA 31

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) क्षिप्रं (25), (ii)भवति (23), (iii)धर्मात्मा (36), (iv)शश्वच्छान्ति (43), (v)निगछछति (26), (vi)कौन्तेय (30), (vii) प्रतिजानीहि (42), (viii)न (9), (ix)मे (15), (x)भक्तः (28), (xi)प्रणश्यति (25)

(31) 25, 23, 36, 43, 26, 30, 42, 9, 15, 28, 25

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.

3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 31

SHALOKA 32

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

(i) मां (20), (ii)हि (11), (iii)पार्थ (15), (iv)व्यपाश्रित्य (27), (v) येऽपि (14), (vi)स्युः (20), (vii)पापयोनय (45), (viii)स्त्रियो (18), (ix)वैश्यास्तथा (35), (x)शूद्रास्तेऽपि (37), (xi)यान्ति (17), (xii)परां (20), (xiii) गतिम् (19),

(32) 20, 11, 15, 27, 14, 20, 45, 18, 35, 37, 17, 20, 19

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 32

SHALOKA 33

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

 (i) किं (12), (ii)पुनर्ब्राह्मणाः (69), (iii)पुण्या (18), (iv)भक्ता (16), (v)राजर्षयस्तथा (36), (vi)अनित्यमसुखं (45), (vii)लोकमिमं (44), (viii)प्राप्य (16), (ix)भजस्व (25), (x)माम् (20),

(33) 12, 69, 18, 16, 36, 45, 44, 16, 25, 20

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 33

SHALOKA 34

1. One shall glimpse and imbibe the values and features of following formulations with their respective transcendental code value as under:

   (i) मन्मना (38), (ii)भव (17), (iii) मद्भक्तो (38), (iv) मद्याजी (26), (v) मां (20), (vi) नमस्कुरू (35), (vii) मामेवैष्यसि (44), (viii) युक्त्वैवमात्मानं (76), (ix) मत्परायणः (44),

   (34) 38, 17, 38, 26, 20, 35, 44, 76, 44

2. One shall glimpse and re-glimpse above formulation and their transcendental code values.
3. One shall tabulate different formulations of above transcendental code values and to reach at their values and features, to comprehend and imbibe the values of Shaloka 34

TEᴈT–12

(i)मोघाशा (26) (ii)मोघकर्माणो (50) (iii)मोघज्ञाना (43) (iv)विचेतसः (39)

(v)राक्षसीमासुरीं (53) (vi)चैव (18) (vii)प्रकृति (27) (viii)मोहिनी (48) (ix)श्रिताः (24)

(12) 26, 50, 43, 39, 53, 18, 27, 48, 24

TEᴈT–13

(i) महात्मानस्तु (55) (ii)मां (20) (iii)पार्थ (14) (iv)दैवीं (34) (v)प्रकृतिमाश्रिताः (53) (vi)भजन्त्यन्यमनसो (77) (vii)ज्ञात्वा (25) (viii)भूतादिमव्ययम् (58)

(13) 55, 20, 14, 34, 53, 77, 25, 58

TEᴈT–14

(i)सततं (23), (ii)कीर्तयन्तो (33), (iii)मां (20), (iv)यतन्तश्च (21), (v)दृढव्रताः (45), (vi)नमस्यन्तश्च (42), (vii)मां (20), (viii)भक्त्या (17), (ix)नित्ययुक्ता (27), (x)उपासते (24)

(14) 23, 33, 20, 21, 45, 42, 20, 17, 27, 24

TEᴈT–15

(i)ज्ञानयज्ञेन (48), (ii)चाप्यन्ये (26), (iii)यजन्तो (24), (iv)मामुपासते (43), (v)एकत्वेन (34), (vi)पृथक्त्वेन (41), (vii)बहुधा (29), (viii)विश्वतोमुखम् (54)

(15) 48, 26, 24, 43, 34, 41, 29, 54

TEᴈT–16

(i)अहं (20), (ii)क्रतुरहं (34), (iii)यज्ञः (26), (iv)स्वधाहमहमौषधम् (92), (v)मन्त्रोऽहमहमेवाज्यमहमग्निरहं (156), (vi)हुतम् (26)

(16) 20, 34, 26, 92, 156, 26

TE�form–17

(i)पिताहमस्य (38), (ii)जगतो (20), (iii)माता (17), (iv)धाता (15), (v)पितामहः (46), (vi)वेद्यं (34), (vii)पवित्रम्ऊँकार (49), (viii)ऋक्साम (20), (ix)यजुरेव (26), (x)च (3)

(17) 38, 20, 17, 15, 46, 34, 49, 20, 26, 3

TEᴚT–18

(i)गतिर्भर्ता (27), (ii)प्रभुः (31), (iii)साक्षी (16), (iv)निवासः (36), (v)शरणं (23), (vi)सुहृत् (23), (vii)प्रभवः (37), (viii)प्रलयः (28), (ix)स्थानं (28), (x)निधानं (37), (xi)बीजमव्ययम् (46)

(18) 27, 31, 16, 36, 23, 23, 37, 28, 28, 37, 46

TEᴚT–19

(i)तपाम्यहमहं (61), (ii)वर्ष (26), (iii)निगृह्णम्युत्सृजामि (74), (iv)च (3), (v)अमृतं (28), (vi)चैव (18), (vii)मृत्युश्च (26), (viii)सदसच्चाहमर्जुन (59)

(19) 61, 26, 74, 3, 28, 18, 26, 59

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TEᴚT–20

(i)त्रैविद्या (31), (ii)मां (20), (iii)सोमपाःपूतपापा (40), (iv)यज्ञैरिष्ट्वा (73), (v)स्वर्गतिं (30), (vi)प्रार्थयन्ते (36), (vii)ते (10), (viii)पुण्यमासाद्य (41), (ix)सुरेन्द्रलोकम्अश्नन्ति (70), (x)दिव्यान्दिवि (43), (xi)देवभोगान् (39),

(20) 31, 20, 40, 73, 30, 36, 10, 41, 70, 43, 39

TEΞT−21

(i)ते (10), (ii)तं (14), (iii)भुक्त्वा (25), (iv)स्वर्गलोकं (39), (v)विशालंक्षीणे (53), (vi)पुण्ये (22), (vii)मर्त्यलोकं (50), (viii)विशन्ति (23), (ix)एवं (), (x)त्रयीधर्ममनुप्रपन्नागतागतं (102), (xi)कामकामा (27), (xii)लभन्ते (33)

(21) 10, 14, 25, 39, 53, 22, 50, 23, 102, 27, 33

TEΞT−22

(i)अनन्याश्चिन्तयन्तो (61), (ii) मां (20), (iii) ये (7), (iv) जनाः (28), (v) पर्युपासते (33), (vi) तेषां (27), (vii) नित्याभियुक्तानां (57), (viii) योगक्षेमं (44), (ix) वहाम्यहम् (49),

(22) 61, 20, 7, 28, 33, 27, 57, 44, 49

TEΞT−23

(i) येऽप्यन्यदेवता (50), (ii) भक्ता (16), (iii) यजन्ते (25), (iv) श्रद्धयान्विताः (57), (v) तेऽपि (17), (vi) मामेव (34), (vii) कौन्तेय (30), (viii) यजन्त्यविधिपूर्वकम् (71),

(23) 50, 16, 25, 57, 17, 34, 30, 71

TEΞT−24

(i)अहं (20), (ii)हि (11), (iii)सर्वयज्ञानां (47), (iv)भोक्ता (22), (v)च (3), (vi)प्रभुरेव (35), (vii)च (3), (viii) न (9), (ix)तु (7), (x)मामभिजानन्ति (59), (xi)तत्त्वेनातश्च्यवन्ति (69), (xii)ते (10)

(24) 20, 11, 47, 22, 3, 35, 3, 9, 7, 59, 69, 10

TEᴚT−25

(i) यान्ति (17), (ii) देवव्रता (35), (iii) देवान् (29), (iv) पितृन्यान्ति (44), (v) पितृव्रताः (43), (vi)

भूतानि (30), (vii) यान्ति (17), (viii) भूतेज्या (31), (ix) यान्ति (17), (x) मद्याजिनोऽपि (47), (xi) माम् (20),

(25) 17, 35, 29, 44, 43, 30, 17, 31, 17, 47, 20

TEᴚT−26

(i) पत्रं (21), (ii)पुष्पं (29), (iii)फलं (22), (iv)तोयं (22), (v)यो (8), (vi)मे (15), (vii)भक्त्या (17), (viii)प्रयच्छति (25), (ix) तदहं (31), (x) भक्त्युपहृतमश्नामि (75), (xi) प्रयतात्मनः (51),

(26) 21, 29, 22, 22, 8, 15, 17, 25, 31, 75, 51

TEᴚT−27

(i) यत्करोषि (26), (ii)यदश्नासि (26), (iii) यज्जुहोषि (27), (iv)ददासि (20), (v)यत्(6), (vi)यत्तपस्यसि (24), (vii)कौन्तेय (30), (viii) तत्कुरुष्व (36), (ix)मदर्पणम् (42),

(27) 26, 26, 27, 20, 6, 24, 30, 36, 42

TEᴚT−28

(i)शुभाशुभफलैरेवं (75), (ii)मोक्ष्यसे (34), (iii)कर्मबन्धनैः (67), (iv)

संन्यासयोगयुक्तात्मा (65), (v) विमुक्तो (33), (vi)मामुपैष्यसि (59)

(28) 75, 34, 67, 65, 33, 59

(i) समोऽहं (40), (ii)सर्वभूतेषु (47), (iii)न (9), (iv)मे (15), (v)द्वेष्योऽस्ति (42), (vi)न (9), (vii)प्रियः (23), (viii) ये (7), (ix)भजन्ति (28), (x)तु (7), (xi)मां (20), (xii)भक्त्या (17), (xiii)मयि (13), (xiv)ते (10), (xv)तेषु (19), (xvi)चाप्यहम् (30)

(29) 40, 47, 9, 15, 42, 9, 23, 7, 28, 7, 20, 17, 13, 10, 19, 30

(i) अपि (30), (ii)चेत्सुदुराचारो (46), (iii)भजते (24), (iv)मामनन्यभाक्(51), (v) साधुरेव (32), (vi) स (4), (vii)मन्तव्यः (45), (viii)सम्यग्व्यवसितो (53), (ix)हि (11), (x)सः (17),

(30) 30, 46, 24, 51, 32, 4, 45, 53, 11, 17

(i) क्षिप्रं (25), (ii)भवति (23), (iii)धर्मात्मा (36), (iv)शश्वच्छान्ति (43), (v)निगच्छति ।

(26), (vi)कौन्तेय (30), (vii) प्रतिजानीहि (42), (viii)न (9), (ix)मे (15), (x)भक्तः (28), (xi)प्रणश्यति (25)

(31) 25, 23, 36, 43, 26, 30, 42, 9, 15, 28, 25

(i) मां (20), (ii)हि (11), (iii)पार्थ (15), (iv)व्यपाश्रित्य (27), (v) येऽपि (14), (vi)स्युः (20), (vii)पापयोनय (45), (viii)स्त्रियो (18), (ix)वैश्यास्तथा (35), (x)शूद्रास्तेऽपि (37), (xi)यान्ति (17), (xii)परां (20), (xiii) गतिम् (19),

(32) 20, 11, 15, 27, 14, 20, 45, 18, 35, 37, 17, 20, 19

(i) किं (12), (ii)पुनर्ब्राह्मणाः (69), (iii)पुण्या (18), (iv)भक्ता (16), (v)राजर्षयस्तथा (36), (vi)अनित्यमसुखं (45), (vii)लोकमिमं (44), (viii)प्राप्य (16), (ix)भजस्व (25), (x)माम् (20),

(33) 12, 69, 18, 16, 36, 45, 44, 16, 25, 20

TEᴚT–34

(i) मन्मना (38), (ii)भव (17), (iii) मद्भक्तो (38), (iv) मद्याजी (26), (v) मां (20), (vi) नमस्कुरू (35), (vii) मामेवैष्यसि (44), (viii) युक्त्वैवमात्मानं (76), (ix) मत्परायणः (44),

(34) 38, 17, 38, 26, 20, 35, 44, 76, 44

ХНАПТЕР–9

Τηε Μοστ Χονφιδεντιαλ Κνοωλεδγε

ΤΕΞΤ 1

sri-bhagavan uvaca

idam tu te guhyatamam

pravaksyamy anasuyave

jnanam vijnana-sahitam

yaj jnatva moksyase 'subhat

ΤΕΞΤ–2

raja-vidya raja-guhyam

pavitram idam uttamam

pratyaksavagamam dharmyam

su-sukham kartum avyayam

ΤΕΞΤ–3

asraddadhanah purusa

dharmasyasya parantapa

aprapya mam nivartante

mrtyu samsara-vartmani

ΤΕΞΤ–4

maya tatam idam sarvam

jagad avyakta-murtina

mat-sthani sarva-bhutani

na caham tesv avasthitah

TEⵝT–5

na ca mat-sthani bhutani

pasya me yogam aisvaram

bhuta-bhrn na ca bhuta-stho

mamatma bhuto-bhavanah

TEⵝT–6

yathakasa-sthito nityam

vayuh sarvatra-go mahan

tatha sarvani bhutani

mat-sthanity upadharaya

TEⵝT–7

sarva-bhutani kaunteya

prakrtim yanti mamikam

kalpa-ksaye punas tani

kalpadau visrjamy aham

TEⵝT–8

prakrtim svam avastabhya

visrjami punah punah

bhuta-gramam imam krtsnam

avasam prakrter vasat

TEΞT–9

na ca mam tani karmani

nibadhnanti dhananjaya

udasina vad asinam

asaktam tesu karmasu

TEΞT–10

mayadhyaksena prakrtih

suyate sa-caracaram

hetunanena kaunteya

jagad viparivartate

TEΞT–11

avajanati mam mudha

manusim tanum asritam

param bhavam ajanato

mama bhuta-mahesvaram

TEΞT–12

moghasa mogha-karmano

mogha-jnna vicetasah

raksasim asurim caiva

prakrtim mohinim sritah

TEΞT–13

mahatmanas tu mam partha

daivim prakrtim asritah

bhajanty ananya-manaso

jnatva bhutadim avyayam

TEΞT−14

satatam kirtayanto mam

yatantas ca drdha-vratah

namasyantas ca mam bhaktya

nitya-yukta upasate

TEΞT−15

jnana-yajnena cape anye

yajanto mam upasate

ekatvena prthaktvena

bahudha visvato-mukham

TEΞT−16

aham kratur aham yajnah

svadhaham aham ausadham

mantro 'ham aham evajyam

aham agnir aham hutam

TEΞT−17

pitaham asya jagato

mata dhata pitamah

vedyam pavitram omkara

rk sama yajur eva ca

TEⲎT–18

gatir bharata prabhuh saksi

nivasah saranam suhrt

prabhavah pralayah sthanam

nidhanam bijam avyayam

TEⲎT–19

tapamy aham aham varsam

nigrhnamy utsrjami ca

amrtam caiva mrtyus' ca

sad asac caham arjuna

TEⲎT–20

trai-vidya mam soma-pah purta-papa

yajnair istva svar-gatim prarthayante

te punyam asadya surendra-lokam

asnanti divyan divi deva-bhogan

TEⲎT–21

te tam bhuktva svarga-lokam visalam

ksine punye martya-lokam visanti

evam trayi-dharmam anuprapanna

gatagatam kama-kama labhante

TEXT–22

ananyas 'cintayanto mam

ye janah paryuspasate

tesam nityabhiyuktanam

yoga-ksemam vahamy aham

TEXT–23

ye 'py anya-devata-bhakta

yajante sraddhayanvitah

te 'pi mam eva kaunteya

yajanty avidhi-purvakam

TEXT–24

aham hi sarva-yajnanam

bhokta ca prabhur eva ca

na tu mam abhijananti

tattvenatas' cyavanti te

TEXT–25

yanti deva-vrata devan

pitrn yanti pitr-vratah

bhutani yanti bhutejya

yanti mad-yajino 'pi mam

TEXT–26

patram puspam phalam toyam

yo me bhaktya prayacchati

tad aham bhakty-upahrtam

asnami prayatatmanah

TEƎT–27

yat karosi yad asnasi

yaj juhosi dadasi yat

yat tapasyasi kaunteya

tat kurusva mad-arpanam

TEƎT–28

subhasubha-phalair evam

moksyase karma-bandhanaih

sannyasa-yoga-yuktatma

vimukto mam upaisyasi

TEƎT–29

samo 'ham sarva-bhutesu

na me dvesyo 'sti na priyah

ye bhajanti tu mam bhaktya

mayi te tesu capy aham

TEƎT–30

api cet su-duracaro

bhajate mam ananya-bhak

sadhur eva sa mantavyah

masyag vyavasito hi sah

TEΞT–31

ksipram bhavati dharmatma
sasvac-chantim nigacchati
kaunteya pratijanihi
na me bhaktah pranasyati

TEΞT–32

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim .

TEΞT–33

kim punar brahmanah punya
bhakta rajarsayas tatha
anityam asukham lokam
imam prapya bhajasva mam

TEΞT–34

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvaivam
atmanam mat-parayanah

ॐ तत् सत् इति (Om Tat Sat Iti).

Chapter-9 Shalokas 11 to 21

(11) 38, 20, 23, 41, 46, 19, 62, 20, 67

(12) 26, 50, 43, 39, 53, 18, 27, 48, 24

(13) 55, 20, 14, 34, 53, 77, 25, 58

(14) 23, 33, 20, 21, 45, 42, 20, 17, 27, 24

(15) 48, 26, 24, 43, 34, 41, 29, 54

(16) 20, 34, 26, 92, 156, 26

(17) 38, 20, 17, 15, 46, 34, 49, 20, 26, 3

(18) 27, 31, 16, 36, 23, 23, 37, 28, 28, 37, 46

(19) 61, 26, 74, 3, 28, 18, 26, 59

(20) 31, 20, 40, 73, 30, 36, 10, 41, 70, 43, 39

(21) 10, 14, 25, 39, 53, 22, 50, 23, 102, 27, 33

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